

*One Hundred Twenty-sixth*

ANNUAL

# CONFERENCE

OF THE CHURCH OF JESUS CHRIST  
OF LATTER-DAY SAINTS



Held in the Tabernacle  
Salt Lake City, Utah

*April 6, 7 and 8, 1956*

With Report of Discourses



Published by  
The Church of Jesus Christ of Latter-day Saints  
Salt Lake City, Utah

Printed in the United States of America



# The One Hundred Twenty-sixth Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred Twenty-sixth Annual Conference of the Church of Jesus Christ of Latter-day Saints was held in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, April 6, 7, and 8, 1956.

The general sessions of the Conference were held at 10:00 a.m. and 2:00 p.m., Friday, Saturday, and Sunday, and the General Priesthood meeting was held in the Tabernacle Saturday evening, April 7, at 7:00.

The proceedings of the general sessions were broadcast and telecast over Station KSL and KSL-TV at Salt Lake City, Utah, and by arrangement through KSL the following stations made available to their listening or viewing audiences one or more of the six general sessions:

In Utah: KSVC at Richfield, KVEL at Vernal, KVNU at Logan, KSUB at Cedar City.

In Idaho: KBAR at Burley, KBOI and KBOI-TV at Boise, KRXX at Rexburg, KID and KID-TV at Idaho Falls, KLIJ at Twin Falls.

In Colorado: KEXO at Grand Junction, KVFC at Cortez, KLZ-TV at Denver.

In Nevada: KLAS and KLAS-TV at Las Vegas, KELY at Ely.

In California: KEEN at San Jose, KSRO at Santa Rosa, KGO-TV at San Francisco, KNXT-TV at Los Angeles, KEYT-TV at Santa Barbara, KFMB-TV at San Diego, KOVR-TV at Stockton, KERN-TV at Bakersfield.

In Oregon: KWRC at Pendleton, KOIN-TV at Portland, KBES-TV at Medford.

In Arizona: KTYL at Mesa, KOOL-TV at Phoenix.

In Washington: KXQ-TV at Spokane, KIMA-TV at Yakima, KEPR-TV at Pasco, KTNT-TV at Tacoma.

All general sessions of the Conference were broadcast in the Assembly Hall on Temple Square, in Barratt Hall (60 North Main Street), over a loudspeaker

system and by television. Thousands, in addition, listened to the services on the Tabernacle grounds by means of amplifying equipment.

The proceedings of the General Priesthood meeting were broadcast in the Assembly Hall, in Barratt Hall, over public address systems, and by direct wire over a public address system to members of the Priesthood in other assemblies in Utah, Idaho, Colorado, Washington, Oregon, Arizona, Wyoming, Nevada, and California.

President David O. McKay presided and conducted the services at each of the sessions of the Conference, including the General Priesthood meeting.

A full report of Columbia Broadcasting Company's *Tabernacle Choir and Organ* broadcast is also included in this record, as is also a full account of Columbia's *Church of the Air* program. (See pages 125-129.)

Elder Joseph Anderson was Clerk of the Conference.

## GENERAL AUTHORITIES OF THE CHURCH PRESENT

*The First Presidency:* David O. McKay, Stephen L. Richards, and J. Reuben Clark, Jr.

*The Quorum of the Twelve Apostles:* Joseph Fielding Smith, Harold B. Lee, Spencer W. Kimball, \*, Mark E. Petersen, Henry D. Moyle, Delbert L. Stapley, Marion G. Romney, LeGrand Richards, Adam S. Bennion, Richard L. Evans, and George Q. Morris.

*Patriarch to the Church:* Eldred G. Smith.

*Assistants to the Twelve Apostles:* Thomas E. McKay, Clifford E. Young, Alma Sonne, ElRay L. Christiansen, John Longden, Hugh B. Brown, and Sterling W. Sill.

\*Elder Ezra Taft Benson was absent being engaged in duties pertaining to his office as United States Secretary of Agriculture.

*The First Council of the Seventy:* Levi Edgar Young, Antoine R. Ivins, Oscar A. Kirkham, Seymour Dilworth Young, Milton R. Hunter, Bruce R. McConkie, and Marion Duff Hanks.

*Presiding Bishopric:* Joseph L. Wirthlin, Thorpe B. Isaacson, and Carl W. Buehner.

#### GENERAL OFFICERS AND OTHER AUTHORITIES PRESENT

*Church Historian and Recorder:* Joseph Fielding Smith, and A. William Lund, Assistant.

*Members of the General Welfare Committee,* Church Welfare Program.

*Members of the Church Board of Education and Administrator Church Board of Education,* Directors and Associate Directors of Institutes, and Seminary Instructors.

*Presidents of Stakes and their Counselors,* Presidents of Temples, Patriarchs, High Priests, Seventies, Elders, General,

Stake and Ward officers of Auxiliary Associations, etc., from all parts of the Church.

*Mission Presidents:* Richard L. Evans, Temple Square, Salt Lake City; Henry D. Taylor, California; J. Earl Lewis, Canadian; Edgar L. Wagner, Central American; Henry A. Smith, Central Atlantic States; Alvin R. Dyer, Central States; M. Ross Richards, East Central States; Theodore C. Jacobsen, Eastern States; Lorin L. Richards, Great Lakes; Legrand F. Smith, Gulf States; Claudious Bowman, Mexican; Junius M. Jackson, New England; G. Eugene England, North Central States; Thomas W. Gardner, Northern California; Isaac A. Smoot, Northern States; Douglas H. Driggs, Northwestern States; Berkeley L. Bunker, Southern States; Alfred E. Rohner, Southwest Indian; Harold I. Bowman, Spanish-American; Samuel A. Hendricks, West Central States; Moroni M. Larson, Western Canadian; and Albert Lewis Elggren, Western States.

## FIRST DAY MORNING MEETING

The opening session of the Conference convened in the Tabernacle, Salt Lake City, Utah, Friday, April 6, 1956, at 10:00 o'clock a.m.

President David O. McKay presided and conducted the meeting.

The Brigham Young University Combined Choruses furnished the choral music for this session of the Conference, Ralph Woodward conducting.

President McKay made the following introductory remarks:

**President David O. McKay:**

All who saw the glorious eastern sky this morning before sunrise must have responded to the words of the poet: "Now morn her rosy steps in the eastern clime advancing, sows the earth with orient pearls." All Salt Lake Valley, and I think this western area, is filled with that sunlight. I hope that all who are listening and all who are assembled in houses of worship this morning will have their hearts filled with the sunshine of the Holy Spirit, that we may have the spirit of love and true brotherhood abiding with us during this session, and those that follow in the One Hundred Twenty-Sixth Annual Conference of the Church of Jesus Christ of Latter-day Saints.

We are convened in the Tabernacle on Temple Square in Salt Lake City. All the General Authorities are in attendance excepting Elder Ezra Taft Benson, whose duties as Secretary of Agriculture necessitated his flying back to Washington last evening.

Elder Joseph Anderson is Clerk of the Conference.

These services and all general sessions of the Conference will be broadcast in the Assembly Hall, in Barratt Hall, over public address system and by television. The Tabernacle is filled to capacity. The services this morning are also being televised over KSL-TV, Channel 5, of Salt Lake City, and by arrangement through KSL over three television stations in Idaho. They likewise are being heard over twelve radio

stations in Oregon, Utah, Idaho, Colorado, Nevada, and Arizona. The names of these stations have already been announced to the television and radio audience.

We desire most appreciatively to express our gratitude to those various radio and television stations for their courtesy in making available their time and facilities for these broadcasts. It is truly a great service.

To those who are assembled in person, and to the untold thousands comprising the television and radio audiences, the First Presidency and General Authorities extend a most hearty welcome, and pray that our souls may be uplifted and inspired by our assembling together in this great Conference of the Church.

We greet the young people from the Brigham Young University, and their leaders, who are here to furnish music for us. It is a joy to have you with us.

We note these beautiful Calla Lilies and Daffodils. For the tenth consecutive year the Berkeley Stake has graciously furnished us flowers to beautify this building during the sessions of Conference. These Calla Lilies are messengers of their affection and loyal support. We thank the members of the Berkeley Stake for this loving service. These beautiful Daffodils have come from the Puyallup Daffodil Festival through the Tacoma Stake in the northwest. Thank you for these lovely flowers. Mrs. Mary R. Persson of Woodland, California, sent several dozen Calla Lilies to gladden our hearts, and in a note, stated: "Grown in my own garden." We send deep appreciation and thanks to Mrs. Persson.

Here is another interesting feature. We learned yesterday that sometime today 18 or 20 servicemen will come in a government plane to attend Conference from Scott Air Force, Belleville, Illinois, and about the same number from the Vance Air Force, Enid, Oklahoma. They will be a little late for this morning's session, so we suggest that Bishop Isaacson and his excellent corps of ushers reserve seats with the stake presidencies

Friday, April 6

this afternoon, so the servicemen may enter the Tabernacle. We shall appreciate it.

We acknowledge the presence of the following distinguished visitors and others who hold prominent positions in educational circles, and in the state. I am not sure that we have been able to observe all who are present, but we mention the following: Senator Wallace F. Bennett; Congressman H. Aldous Dixon; Mayor Adiel F. Stewart of Salt Lake City; Superintendent of Salt Lake City Schools M. Lynn Bennion; Lamont Toronto, Secretary of State; President Ernest L. Wilkinson of the Brigham Young University. There may be others whom we have not been able to observe, but we mention these and assure you that you and all others unmentioned are welcome at our services.

We have before us also our mission presidents from United States, Mexico, Central America, Canada. We have stake presidencies, bishoprics, all temple presidents, and General Auxiliary officers. To all we extend a hearty welcome and express satisfaction and pleasure in your presence and your co-operative spirit in these exercises.

The singing for this morning's session will be furnished by the Brigham Young University Combined Choruses, with Elder Ralph Woodward conducting, and Elder Alexander Schreiner at the organ.

We all know that the Primary Conference concluded last evening, and it is a note of interest, very significant, to

know that there were so many in attendance that they could not accommodate them in this large Tabernacle, and so they held two sessions, and they were very inspirational—according to reports, exceptionally so. I think that the Primary General Presidency and Boards should be happy this morning on the success of their great Conference.

The Brigham Young University Combined Choruses will now sing, "The Heavens Are Telling," with Ralph Woodward conducting.

The opening prayer will be offered by Elder Arthur J. Godfrey, president of the Santa Barbara Stake.

---

Singing by the Brigham Young University Combined Choruses, "The Heavens Are Telling."

President Arthur J. Godfrey, president of the Santa Barbara Stake, offered the invocation.

#### President David O. McKay:

The invocation just offered was by Elder Arthur J. Godfrey, president of the Santa Barbara Stake. The Brigham Young University Combined Choruses will now sing, "Prayer Is the Soul's Sincere Desire."

Following the singing, President McKay will speak, and he will be followed by Bishop Joseph L. Wirthlin.

---

The Combined Choruses sang "Prayer Is the Soul's Sincere Desire."

#### PRESIDENT DAVID O. MCKAY

**M**Y BELOVED brethren and sisters: If you knew the weight of the responsibility of this moment, you would gladly answer the prayer of my heart—that I might have your united support and the inspiration of the Lord. I know what I should like to say and will try to say it, but it is a question whether I can get that message over to the thousands who are listening as I should like to give it, and, I hope, as the Lord would have it given.

"... verily I say unto you, ... [that] marriage is ordained of God unto man.

"Wherefore, it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation." (D & C 49:15-16.)

That passage from the Doctrine and Covenants indicates the message I have in mind to give this morning—some helpful hints for happy homes.

First, however, I should like to say a few words relative to the general conditions in the Church. A most outstanding accomplishment since our conference last October is the completion

and dedication of the Los Angeles Temple.

On the original twenty-four acres purchased by President Heber J. Grant, assisted by Elders David Howells and Preston D. Richards, there are now, besides the temple, the following Church edifices, all finished and paid for: the Westwood Ward chapel, recreation hall, and classrooms; headquarters of the California Mission, bureau of information, central heating plant, and sufficient lot space for an inter-stake auditorium.

During the pre-dedicatory visiting days, December 19, 1955, to February 18, 1956, 660,000 persons availed themselves of the opportunity of viewing this sacred edifice. Forty thousand attended the eight dedicatory services held March 11 to March 14.

It is highly appropriate to express to this general conference appreciation of the contributed efforts, time, and means of the thousands of men and women who had the responsibility of directing and caring for the convenience and comfort of the hundreds of thousands of visitors, sometimes as many as 25,000 a day.

First, this appreciation applies especially to the stake presidencies, high councils and bishoprics in the temple area, and all the members of committees appointed by them; second, to the architect and his associates; and third, to the contractor and assistants; fourth, to the faithful women who constituted a reception committee, who were at their assigned posts of duty every day for over nine weeks, outside and inside the temple; fifth, to the presidency of the Temple Mission and directors of the Bureau of Information; sixth, to the eleven doctors who were on hand to render first aid. Incidentally, forty-seven persons received medical care. We express appreciation also to our own committees and those in California—the committee on transportation and accommodation; the committee on the printing and distribution of tickets; the committee on press and radio and public relations; the committee on seating those thousands of people; and, I might say especially, the committee who, through KSL, installed television in the various rooms, thus adding to the interest and convenience

of over 5,000 members to attend each of the eight sessions of the dedicatory services.

We wish to express appreciation for the welcome extended by the governor of the state, Governor Goodwin Knight, and his commendation and words of appreciation for that sacred edifice; also the message sent by Mayor Norris Poulson of Los Angeles; and for the receptions given and messages sent by the Los Angeles Chamber of Commerce and the Los Angeles Rotary Club. We appreciate their attitude and their entertainment. Great as that temple is, beautiful as it is, we shall ever associate with it the attitude of the people toward it, members and non-members alike.

We appreciate the contributions given by people in the temple district, every promise fulfilled, and more—voluntarily given.

Finally, we are appreciative of the tithes and offerings of the entire Church, making that edifice and others possible.

Brethren and sisters, one hundred and twenty-six years ago today, the Church of Jesus Christ of Latter-day Saints was organized in the home of Peter Whitmer, Sr. Six members founded the organization, though there were others present.

About fourteen months prior to that organization, a revelation was given to the Prophet Joseph saying, a marvelous work was about to come forth among the children of men.

In that revelation we read the following regarding the spirit of the Church:

"Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day. . . .

"And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work.

"Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence." (D & C 4:2, 5-6.)

Compared with the nearly two thousand years since Jesus Christ, the Son of God, established his Church in the Meridian of Time, one hundred and twenty-six years constitute a very brief period, yet the growth and progress of the restored Church during that time have been remarkable. From a member-

Friday, April 6

ship of six, the Church now numbers over a million and a quarter, divided into 227 stakes and forty-four missions. It has built twelve temples, with two more under construction, and 2,646 other houses of worship are completed and under construction.

In educational matters, its accomplishments are highly commendable. Besides the general interest of the members in the University of Utah, the Utah State Agricultural College, and other state institutions, the Church supports an educational system of which it may justly be proud: Brigham Young University, Ricks Junior College, 140 seminaries and institutes, and is now building junior colleges in New Zealand, Hawaii, Tongatabu, Tonga, Pesega, and Mapusaga, Samoa.

The Church supports twelve hospitals, and through its welfare department needy persons are either rehabilitated or given necessary assistance from fast offerings and tithing funds. Though temples, tabernacles, and other Church edifices cost millions, all dedicated buildings are wholly paid for, and the Church is entirely free from debt.

On behalf of the First Presidency and other General Authorities of the Church, I take great satisfaction in reporting that all departments of the Church are progressing very satisfactorily and express gratitude to our Heavenly Father for his divine guidance and inspiration.

### *An Appeal for Stability and Harmony in the Home*

But I am not so sure whether we are maintaining the high standards required of us in our homes. I feel constrained, therefore, at this opening session to make an appeal for more stability, more harmony and happiness in home life. It has been truly said that "the strength of a nation, especially of a republican nation, is in the intelligent, well-ordered homes of the people." In no other group in the world should there be more contented, more happy homes than in the Church of Jesus Christ of Latter-day Saints.

Just this month there appeared in a leading magazine the encouraging statement that American homes and family life are steadily strengthening. According to that article, the total popula-

First Day

tion of our country has doubled since 1900. The number of families has tripled. This growth in family life is shown by the rapid increase in home ownership. One hundred-twenty percent more families owned their own homes in 1955 than in 1940. There are sixty-seven percent more children under five years of age now than in 1940, that is in the country at large. There are sixty-one percent more children in group age five to nine years.

### *Loyalty as a Contributing Factor*

**R**ECENTLY our attention has been called to conditions that seem to justify our admonishing the membership of the Church to keep their homes exemplary before the world.

To the young people of the Church, particularly, I should like to say first that a happy home begins not at the marriage altar, but during the brilliant, fiery days of youth. The first contributing factor to a happy home is the sublime virtue of loyalty, one of the noblest attributes of the human soul. Loyalty means being faithful and true. It means fidelity to parents, fidelity to duty, fidelity to a cause or principle, fidelity to love. Disloyalty to parents during teen age is often a source of sorrow and sometimes tragedy in married life.

I have received several letters this last month from young folk—two of them in their teens—irked because of what they consider interference of parents. Young people in all the Church and all the nation should understand that both the Church and the state hold parents responsible for the conduct and protection of their children. The Church, you will recall, is very explicit in that. "... inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the Living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.

"For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized." (D & C 68:25-26.)

That is explicit, and parents, that is your responsibility.



Some of you would be surprised to know that the statute of the state requires explicitly that not only parents, but also any guardian who has charge of a child eighteen or under is held responsible for the protection of that child and for his moral teachings. Any guardian or parent that will do anything to injure the morals of the child is guilty of a misdemeanor and subject to imprisonment of not more, if I remember rightly, than six months, and a fine of not less than three hundred dollars, or both.

So, girls and boys, your parents, not only because of their love, but also by command of the Lord and by legislative enactment of the state, are compelled to watch over you and guide you. And parents, once again, that is your responsibility. The effect of this guardianship will be shown by this illustration.

A New York City judge not long ago wrote to the *New York Times*, saying that in seventeen years that he had been on the bench not one Chinese-American teen ager had been brought before him on a juvenile delinquency charge. The judge queried his colleagues, and they agreed that not one of the city's estimated 10,000 Chinese-American teen agers, to their knowledge, (not one) had ever been hailed into court on a charge of depredation, narcotics, speeding, burglary, vandalism, stickup, purse snatching, or mugging accusations.

A check with San Francisco, where there is a large colony of Chinese-Americans, tells the same story.

P. H. Chang, Chinese Consul-General in New York City, was asked to comment on that. He said, "I have heard this story many times from many judges. I'll tell you why I think this is so. Filial piety is a cardinal virtue my people have brought over from the China that was once free. A Chinese child, no matter where he lives, is brought up to recognize that he cannot shame his parents. Before a Chinese child makes a move, he stops to think what the reaction of his parents will be. Will they be proud or will they be ashamed? Above all other things, the Chinese teen-ager is anxious to please his parents.

"Most Chinese-Americans, no matter

how wealthy or poor, maintain a strict family style home. Mealtime is a ceremonious affair which must be attended by every member of the family. Schooling, reverence for religion, and decorum plus reverence for the elders, are the prime movers in developing the child from infancy."

And the paper says, "The amazing record of the Chinese-American youngster shows that it is in the home that the cure for juvenile delinquency will be found, and in no other place."\*

So, young people, loyalty to parents, if not a direct contributing factor to a happy home, is at least a safeguard against hastily assuming and lightly esteeming the duties and responsibilities of marriage.

### *Loyalty to Self*

Next to loyalty to parents, I should like to urge loyalty to self. Remember, if you would be happy, if you reach the goal of success in the distant future, your first duty is to be loyal to the best that is in you, not to the basest.

There is a saying in the Bible that "every idle word that men shall speak, they shall give account thereof in the day of judgment." (Matt. 12:36.) Psychology assures us that "We are spinning our own fates, good or evil, and never to be undone. Every smallest stroke of virtue or of vice leaves its never so little scar. The drunken Rip Van Winkle, in Jefferson's play, excuses himself for every fresh dereliction by saying, 'I won't count this time.'

"Well" continues James, the psychologist, "he may not count it, and a kind Heaven may not count it; but it is being counted none the less. Down among his nerve cells and fibres the molecules are counting it, registering and storing it up to be used against him when the next temptation comes. Nothing we ever do is, in strict scientific literalness, wiped out. Of course, this has its good side as well as its bad one. As we become permanent drunkards by so many separate drinks, so we become saints in the moral, and authorities and experts in the practical and scientific spheres, by so many separate acts and hours of work. Let no

\* (From an editorial in the *Saturday Evening Post* reprinted in the *Reader's Digest*, July 1955.)

Friday, April 6

First Day

youth have any anxiety about the upshot of his education, whatever the line of it may be. If he keep faithfully busy each hour of the working day, he may safely leave the final result to itself. He can with perfect certainty count on waking up some fine morning, to find himself one of the competent ones of his generation, in whatever pursuit he may have singled out. Silently, between all the details of his business, the power of judging in all that class of matter will have built itself up within him as a possession that will never pass away. Young people should know this truth in advance. The ignorance of it has probably engendered more discouragement and faint-heartedness in youth embarking on arduous careers than all other causes put together." (*Psychology*, William James, Henry Holt, 1892, p. 150.)

A good ideal for youth to build a happy home is this: Keep true to the best and never let an hour of indulgence scar your life for eternity.

#### *Loyalty to Your Future Companion*

Next under that heading of loyalty, I urge *loyalty to your future companion*. When harmony, mutual consideration, and trust pass out of the home, hell enters in. A memory of a simple indulgence in youth sometimes opens hell's door. Girls, choose a husband who has respect for womanhood! Young man, choose a girl who, in her teens, has virtue and strength enough to keep herself true to her future husband! Down the road of indulgence are too many good young girls, seeking vainly for happiness in the by-ways where people grovel but do not aspire. As a result their search for happiness is in vain. They grasp at what seems substance to find only ashes.

If you would have a happy marriage, keep your reputation as well as your character unsullied.

It is a common saying throughout the world that young men may sow their wild oats, but young women should be chaperoned. In general, this is pretty well carried out, but in the Church we have but one single standard, and it is just as important for young men to keep themselves chaste as it is for young women. No matter what the oppor-

tunity, no matter what the temptation, let the young man know that to find happiness he must hold sacred his true manhood. Marriage is a failure when manhood is a failure. Let him know that to gain moral strength he must learn to resist temptation, learn to say with Christ, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matt. 4:10.) Then he is happy; there is peace instead of turbulency in his soul.

#### *Continued Courtship*

NEXT TO LOYALTY as contributive to a happy home, I should like to urge *continued courtship*, and apply this to grown people. Too many couples have come to the altar of marriage looking upon the marriage ceremony as the end of courtship instead of the beginning of an eternal courtship. Let us not forget that during the burdens of home life—and they come—that tender words of appreciation, courteous acts are even more appreciated than during those sweet days and months of courtship. It is after the ceremony and during the trials that daily arise in the home that a word of "thank you," or "pardon me," "if you please," on the part of husband or wife contributes to that love which brought you to the altar. It is well to keep in mind that love can be starved to death as literally as the body that receives no sustenance. Love feeds upon kindness and courtesy. It is significant that the first sentence of what is now known throughout the Christian world as the Psalm of Love, is, "Love suffereth long, and is kind." The wedding ring gives no man the right to be cruel or inconsiderate, and no woman the right to be slovenly, cross, or disagreeable.

#### *Self-Control*

THE NEXT contributing factor to your happy marriage I would name is *self-control*. Little things happen that annoy you, and you speak quickly, sharply, loudly, and wound the other's heart. I know of no virtue that helps to contribute to the happiness and peace of the home more than that great quality of self-control in speech. Refrain from saying the sharp word that comes

to your mind at once if you are wounded or if you see something in the other which offends you. It is said that during courtship we should keep our eyes wide open, but after marriage keep them half-shut.

What I mean may be illustrated by a young woman who said to her husband, "I know that my cooking isn't good; I hate it as much as you do, but do you find me sitting around griping about it?" This griping after marriage is what makes it unpleasant. I recall the words of Will Carleton:

### WORDS

"Boys flying kites haul in their white-winged birds—

You can't do that when you're flying words. . . .

Thoughts unexpressed may sometimes fall back dead,

But God himself can't kill them when they're said."

### *Children in the Home*

Marriage offers an opportunity to share in the love and care of children, and that is the true purpose of marriage. One writer truly says: "Without children, or without believing that children are important, marriage is incomplete and unfulfilled. Children take time, trouble, and more patience than we usually have. They interfere with freedom, good times, and luxury, but children are the real purpose and reason behind marriage. If we do not put the proper value on parenthood, we are not emotionally or socially ready for marriage.

"Marriage is a relationship that cannot survive selfishness, impatience, domineering, inequality, and lack of respect. Marriage is a relationship that thrives on acceptance, equality, sharing, giving, helping, doing one's part, learning together, enjoying humor," and a home is full of humor with children.

The more you keep in company with your wife, the happier you are. Business takes you away from home. She is there alone. Do not let companionship with other women divide your affection, and that applies to woman as well as to man. At one time I thought that it did not; that man was wholly

to blame for the unrest, the disagreements and sorrows that are occurring too frequently, but I have had to modify my opinion. Companionship is the means of perpetuating that love which brought about your union.

In conclusion, for the proper solution of the great problems of marriage we may turn with safety to Jesus, our Guide. He declared, as I read in the beginning, that marriage is ordained of God and that only under the most exceptional conditions should it be set aside. In the teachings of the Church of Jesus Christ, the family assumes supreme importance in the development of the individual and of society. "Happy and thrice happy are they who enjoy an uninterrupted union, and whose love, unbroken by any complaints, shall not dissolve until the last day."

It will not dissolve when sealed by the authority of the Holy Priesthood throughout all eternity. The marriage ceremony, when thus sealed, produces happiness and joy unsurpassed by any other experience in the world. "What therefore God hath joined together, let not man put asunder."

"Home's not merely four square walls,  
Though with pictures hung and gilded;  
Home is where Affection calls,  
Filled with shrines the Heart has  
    builded! \* \* \* \* \*

"Home's not merely roof and room—  
It needs something to endear it;  
Home is where the heart can bloom,  
Where there's some kind [heart] to  
    cheer it!

What is home with none to meet,  
None to welcome, none to greet us?  
Home is sweet—and only sweet—  
Where there's one we love to meet us."

—Charles Swain

To the Church, not only to young people, but also to married people, I plead this morning for more contented homes brought about through love, faithfulness, loyalty, self-control, and obedience to the principles of marriage as set for us by revelation to the members of the restored Church of Jesus Christ.

May God help us to be exemplary to the world in this respect, I pray in the name of Jesus Christ. Amen.

Friday, April 6

First Day

President David O. McKay:

Bishop Joseph L. Wirthlin will be our

next speaker. He will be followed by Elder Sterling W. Sill.

**BISHOP JOSEPH L. WIRTHLIN***Presiding Bishop of the Church*

**P**RESIDENT MCKAY, President Richards, President Clark, and my beloved brethren and sisters: I sincerely hope that I may have an interest in your prayers in the endeavor to give you one or two thoughts that I have in my mind. It is needless to say that the Presiding Bishopric is deeply interested in all the young men of the Church who hold the Aaronic Priesthood. Are fathers and mothers holding a weekly home evening where they sit down with their children and discuss the gospel of the Lord Jesus Christ and what it will mean to them in their lives?

I think it would be a most inspiring story—it is a true story—to tell of Jesus the Christ, at the age of twelve, being invited by Joseph and Mary to go into Jerusalem wherein they were to pay their taxes, and while there the Christ went into the temple. Immediately he entered into discussion with learned men. In the meantime, Mary and Joseph started homeward. They soon discovered that the Christ was not with them. They returned to Jerusalem and found him in the temple. Mary was sorrowful because Christ had not been with them, but he said to them,

How is it that ye sought me? wist ye not that I must be about my Father's business? (Luke 2:49.)

I think the young men who will eventually hold the Aaronic Priesthood, who have in their hearts the words, "Wist ye not that I must be about my Father's business?" as the priesthood is bestowed upon them, will be anxious to go forward and render the assignments that will come to them.

It is a wonderful thing in the home to discuss with our young people the history of John the Baptist, a very young man who had an assignment from on high. The beloved John the Apostle said, "There was a man sent from God, whose name was John," (John 1:6) and John was sent among the people to preach repentance and baptism for the

remission of sins, to tell them that Jesus the Christ was to appear, and in the course of time confer upon them the Holy Ghost.

Our sons should know of the crucifixion of the Christ and his resurrection; that after the resurrection he appeared on this, the American continent, and established the Church of Jesus Christ as he had established it in far-off Jerusalem. I think if our young people had that history and had it in their hearts and understood fully the gospel of the Lord Jesus Christ as it has been restored through the Prophet Joseph Smith, it would so impress them that they would endeavor to live it in every way.

It would be most inspiring and wonderful to tell these young people something about the Apostles who lived in the days of Jesus the Christ, and who were selected by him, particularly of Peter, James, and John who were actually the presidency of the first Church established by the Christ. They should know and understand that the Church of Jesus Christ was actually organized by Christ in the days of these apostles.

They should know something of the Book of Mormon—how Joseph Smith received the same—and in that wonderful book we find the story of the Christ and his gospel in its fulness. It is an interesting thing to tell them, too, how that same Christ appeared among the Nephites, and among other things the Nephites heard God the Father saying, "Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him," (3 Nephi 11:7) and thereby, came the establishment of the great Church of Jesus Christ here upon the American continent.

Thereafter, I think it is a fine thing to discuss with these young people and point out to them that the gospel of the Lord Jesus Christ was lost because men were seeking different doctrines, that the priesthood had been taken away, and there was darkness upon the earth. It

would be inspiring to discuss the Prophet Joseph who went to the Lord and asked the Lord wherein he might find the true Church, and in reply the Lord appeared and introduced the Christ himself, saying, "This is My Beloved Son. Hear Him!" (P of G P, Joseph Smith 2:17.)

It would be a source of inspiration for our young people to know that the Aaronic Priesthood was brought back to the earth through John the Baptist and bestowed upon Joseph Smith and Oliver Cowdery and also that the Melchizedek Priesthood was restored by Peter, James, and John, the Apostles of Jesus the Christ in a former day. These young people should know that these are realities, that they actually happened, and then there will be a desire to live the gospel and enjoy all of the blessings therein.

As parents, we have great responsibilities, as President McKay has already pointed out to us. I suggest that sometime you read in the Doctrine and Covenants, section 68, verses 25-28, with reference to our responsibilities as parents. The Lord made it very clear, as far as our sons and daughters are concerned, that we should teach them the doctrine of repentance, faith in Christ, the Son of the Living God, baptism, and the gift of the Holy Ghost by the laying on of hands. Then the Lord went on and said this to us in conclusion: "And they shall also teach their children to pray, and to walk uprightly before the Lord." (D & C 68:28.)

We should read to them about the appearance of John the Baptist to the Prophet Joseph when he said this:

Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness. (D & C 13.)

These young men are ordained members of the Aaronic Priesthood at the age of twelve. In the minds of many people, this may seem questionable; but it should not be, because if they will but read or hear the words again, and repeat them and remember them, the

words of Christ, when he spoke to his mother and said: "Wist ye not that I must be about my Father's business?" I am sure that every deacon will have that same attitude.

It is a wonderful thing if a father will tell his son what it means to pass the sacrament and what it means to be called by the bishop to go out and collect the fast offerings for the good of those who are in need. It is an inspiring lesson that ought to be taught to these young men to the end that day by day they will endeavor to live the gospel of the Lord Jesus Christ and actually have in their hearts his spirit. It is a marvelous thing to talk to these young men about the Prophet Joseph, who at the age of fourteen asked the Lord, "Lord, where may I find the Church of the Christ?" and in answer thereto, the Father and the Son appeared, and the Father said, "This is My Beloved Son. Hear Him!" And Joseph, at the age of fourteen, heard these words of the Christ and received direction from on high as to how the Church should be established.

It is well to remember that many of these young men who hold the Aaronic Priesthood at the age of fourteen are called to be teachers—to go out among the people and teach them the gospel of the Lord Jesus Christ, with a member of the Melchizedek Priesthood, and to render such other service as the bishop may feel is necessary.

It is a wonderful thing to think of the priests, these young men who at the age of sixteen become active in the same assignments as did John the Baptist. It is marvelous to know that these young men have the right to preach repentance, perform the ordinance of baptism, and bless the Sacrament. John the Baptist did not have the privilege of blessing the Sacrament because he had passed on, and the Sacrament of course was established just before Christ was crucified. So these young priests of today have opportunities that John the Baptist did not enjoy. We also read in the Book of Mormon: "After they had prayed unto the Father in the name of Christ, they laid their hands upon them, and said:

"In the name of Jesus Christ I ordain you to be a priest, (or, if he be a teacher)

Friday, April 6

First Day

I ordain you to be a teacher, to preach repentance and remission of sins through Jesus Christ, by the endurance of faith on his name to the end. Amen." (Moroni 3:2-3.)

Responsibility devolves upon bishops, bishops' counselors, fathers and mothers, that we should impress upon these young men the sacredness of blessing the Sacrament, and what the Sacrament means and its purpose; and also the privilege of performing the ordinance of baptism. If these young men understand the full meaning of the Sacrament and preaching repentance, they will become so interested that they will try to live lives in harmony with Jesus the Christ and say, as he said: "Wist ye not that I must be about my Father's business?"

So, brethren and sisters, as parents we have great responsibility, as President McKay has already pointed out, in our homes; and I think one of the greatest responsibilities that falls upon us, and one we should follow closely, is the matter of holding a home evening with our young people. Call on some of them to pray. Give some of them the assignment to tell us something about faith, something about the gift of the Holy Ghost, and something about the matter of holding the Aaronic Priesthood. If that is done, there is no question that these young people will meet all of the requirements that come to them through the gift and the power of the Holy Ghost.

Only last Sunday, I attended a conference where many of these young people had the opportunity of bearing testimony. It was a great thrill to hear them say that they know that Jesus the Christ lives—that they know that this is his Church. Some might question it because of their age; but nevertheless if they receive the gift of the Holy Ghost, they will have that knowledge.

I recall the time when I was baptized and confirmed a member of the Church at fast meeting. I had a peculiar feeling, and something came to my soul that gave me happiness and joy—something that I had never experienced before. On the way home, I said to Mother: "I had a peculiar feeling, Mother, when the bishop laid his hands upon my head and

confirmed me a member of the Church, and said, 'Receive the Holy Ghost.'"

"Son, what was the feeling?"

I said, "A feeling of happiness, a feeling that filled my soul—something I have never had before."

She said, "What did he say to you, Son?"

I said, "'Receive the Holy Ghost.'"

So mother said to me, "Son, without a doubt the Lord was good enough to bestow upon you the gift of the Holy Ghost," and from that time until this time I have known that Jesus the Christ lives. I know that Joseph Smith was a prophet of God. I know our President here is a prophet of God, and those who assist him. I know that these twelve men are all apostles, each one of them, with the same power and privileges and rights that Peter, James, and John enjoyed in their time and age.

So, parents, it is a wonderful thing that your sons who hold the Aaronic Priesthood will have the feeling and the desire to go forward and to render every service that is required of them, that they may follow the admonition in the fourth section of the Doctrine and Covenants, verse 3:

Therefore, if ye have desires to serve God ye are called to the work.

And they are called if they receive the Aaronic Priesthood, especially if you and I will so encourage them and teach them.

So, fathers and mothers, I think, too, of what the Lord has said to you and me, as parents, when he said this: "And they [speaking of us] shall also teach their children to pray, and to walk uprightly before the Lord." (D & C 68:28.) So there is no question about prayer; there is no question about walking uprightly before the Lord, but that he will bless them and inspire them and lead them on, and that everyone of them will have the same feeling as the Christ had at the age of twelve, when he said: "Wist ye not that I must be about my Father's business?" This I pray will be the blessing of every member of the Aaronic Priesthood, and every young person who has membership in this Church, which I humbly ask and pray for in the name of Jesus Christ, our Savior. Amen.

President David O. McKay:

Before Elder Sill speaks to us, the Choir and Congregation will join in singing two stanzas of "O Ye Mountains High."

The Brigham Young University Combined Choruses and the congregation

joined in singing the hymn, "O Ye Mountains High."

President David O. McKay:

Elder Sterling W. Sill, Assistant to the Council of the Twelve, will now address us. He will be followed by Elder Oscar A. Kirkham.

## ELDER STERLING W. SILL

*Assistant to the Council of the Twelve Apostles*

**L**AST SUNDAY we celebrated the event which initiated upon this earth the universal bodily resurrection. Great events have a way of increasing in importance in our minds when we hold them up for study and contemplation and try to determine their significance, particularly as they apply to our own lives. To assist in this process, we have adopted the very helpful custom of setting aside special days to think about special things. In addition to Easter we have many other wonderful days.

We have set aside the thirteenth of next month as Mother's Day, and we hold the significance of this great occasion with all that it stands for, up before our minds, and as a result the quality of our lives tends to adjust upward to maintain the level of our thoughts.

Each Fourth of July we set aside a day to celebrate our nation's birthday, and we think about our freedom, and what it means, and what it has cost, and what would happen if it were lost, and what we might be able to do to further promote the great idea of freedom in our lives, and in the world about us.

On the twenty-fifth of December we set aside another day and hold up before our minds the life and teachings of Him who was ordained to be the Savior of the world and the Redeemer of men.

And we think about his example and his sacrifice and what they mean to us, what he had in mind when he said, "If I be lifted up, I will draw all men unto me." (See John 12:32.)

It has been said that the human mind has some of the qualities of the tendrils of a climbing vine; that is, it tends to attach itself and draw itself upward by what it is put in contact with. We set

aside these special days to put our minds in contact with the greatest ideas and ideals in the world. From this point of view, think what the effect has been in America over the years to both old and young, of looking up to the virtues and accomplishments of Washington and Lincoln, both of whom we believe to have been raised up by God, one to be the father of this divinely favored country and the other to save it from dissolution. The lives of both of these great men so rich in integrity, honor, and devotion to duty, are held up before our minds to draw us to a higher level of thinking.

This year happens to be the 250th anniversary of the birth of Benjamin Franklin, and during this year throughout America much is being written and spoken about the outstanding character qualities of this great American. And as our minds attach themselves, we tend to absorb these qualities to ennoble our own lives. Each of these special occasions serves a necessary and different purpose.

This morning I would like to put your minds in contact with the fact that this is the 150th anniversary year of the birth of the Prophet Joseph Smith whose life marks the beginning of the greatest and final gospel dispensation. The importance of this great event has an unusual and overwhelming significance in the life of every human being who lives upon the earth.

In holding this thought up for your consideration, I would like to take you back in history some 3700 years to the birth of another prophet by the name of Joseph. This Joseph was the son of Jacob and one of the twelve brothers who later became the leaders of the

Friday, April 6

First Day

Twelve Tribes. Like Joseph Smith, this Joseph also received manifestations of the will of the Lord at a very early age. This apparent favor caused some jealousies among his brothers, and when Joseph was seventeen years old, he was sent by his father to inquire about the welfare of his brothers who were tending the family flocks at Dothan. When they saw him approaching, they said, "Behold the dreamer cometh," and they plotted to take his life. But by the intercession of one of his brothers, a compromise was reached, and they sold Joseph for twenty pieces of silver, which is approximately eleven dollars in American money, to a group of Ishmaelites who were going down into Egypt to sell their spices.

In Egypt God did not forsake Joseph but continued to give him other manifestations of the divine will. This fact was known to some of Joseph's associates, and fifteen years later when Pharaoh had a dream which troubled him, Joseph was sent for. Joseph told Pharaoh that there would come seven years of great plenty. These would be followed by seven years of famine, and Joseph advised Pharaoh to build granaries and store up the corn in the good years to reduce the suffering during the years of famine. Pharaoh, seeing that Joseph was a man of ability and understanding and that the Lord was with him, appointed him to be the manager of this great Egyptian welfare program. Then Joseph built granaries and stored up the corn during these seven years of plenty.

Finally the years of abundance were over, and the great famine began. Then Joseph opened the granaries, and all of the surrounding nations, including the brothers of Joseph, came to Egypt to buy corn. When the brothers learned that Joseph was now a man of great authority and power, they were naturally very frightened. But Joseph quieted their fears with these words. He said,

... be not grieved nor angry with yourselves, . . . that ye sold me hither: for God did send me before you to preserve life. (Gen. 45:5.)

And thus for approximately eleven dollars, several nations were saved from starvation.

It is a little bit difficult to understand "a famine" when one of our most pressing problems is surplus and oversupply. But it is even more difficult when men have pushed God out of their interests, to understand another kind of famine which he foretold should come upon the earth in consequence of disobedience and sin. In foretelling this famine, the Prophet Amos said,

Behold the days come, sayeth the Lord God, that I will send a famine in the land, not a famine for bread, nor a thirst for water, but of hearing the words of the Lord:

And they [men] shall wander from sea to sea, and from the north even to the east, and shall run to and fro to seek after the word of the Lord, and shall not find it. (Amos 8:11-12.)

This famine was also literally fulfilled as foretold. Isaiah had said,

The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinances, broken the everlasting covenant. (Isaiah 24:5.)

The ministry of the Master himself was permitted to continue for only three short years. Then one by one each of the apostles was put to death. According to tradition Peter, Andrew, Simon, and Philip were crucified; James and Paul were beheaded; Bartholomew was flayed alive; Matthew was slain with a battle-ax; Thomas was run through with a lance; James was beaten to death; Thaddeus was shot through with arrows; Barnabas was stoned; Mark was dragged to death in the streets of Alexandria; and John, the one surviving apostle, was banished to that rocky little island in the Aegean Sea called Patmos.

The Church, thus left without divine leadership, soon sank to the lower level of a strictly human institution, and as conditions went from bad to worse, that prophecy of Isaiah saw complete fulfillment which said, "For, behold, the darkness shall cover the earth, and gross darkness the people." (Isaiah 60:2.)

But as has been said, God always provides the remedy before the plague. Six hundred years B.C. a little group of Israelites who were descendants of Joseph were led away from Jerusalem by the Lord, headed for a far-off land which



we now know as America. They brought with them their records and the writings of their prophets, including the writings of this same Prophet Joseph who was sent into Egypt "to preserve life." After their arrival in the promised land, Lehi read to them a prophecy made by their famous ancestor, Joseph, about events that should take place in the latter days in this new land.

He said,

Yea, Joseph truly said: Thus saith the Lord unto me: A choice seer will I raise up out of the fruit of thy loins; and he shall be esteemed highly among the fruit of thy loins. And unto him will I give commandment that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with thy fathers. . . .

And his name shall be called after me; and it shall be after the name of his father. And he shall be like unto me; for the thing, which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation. (2 Nephi 3:7, 15.)

Joseph Smith fulfilled these prophecies. Joseph had said, "His name shall be called after me," Joseph. "And it shall be after the name of his father." Joseph Smith's father's name was Joseph. Then the prophet said, "And he shall be like unto me." Joseph, the son of Jacob, was sent before the face of the Egyptian famine to preserve life. And Joseph Smith was sent before the face of the spiritual famine spoken of by Amos, for exactly the same purpose, to unlock the granaries of spiritual truth, to dispel the darkness that covered the earth, and make possible that every living soul might have "life everlasting."

One of the most thrilling events that has ever happened in the world came as a part of the fulfillment of this prophecy, when in the early spring of 1820, God the Father and his Son, Jesus Christ, reappeared upon this earth to open this greatest and final gospel dispensation. And God has placed in the hands of men three great volumes of new scripture, outlining in every detail the simple principles of the gospel, that all men might be fed the bread of life and be enabled thereby to work out their individual personal exaltation.

But it is possible to perish even in the

presence of plenty. In the early gold rush days of this country many men lost their lives trying to cross what was known as the great American desert. Later when their bodies were recovered, it was found that many of them had died in close proximity to the water holes. With just a little additional knowledge, they would have been able to have saved their own lives.

This experience of the forty-niners has its spiritual counterpart in our own day. Emerson indicated this possibility when he said,

On the brink of the waters of life and truth we are miserably dying. Sometimes we are furthest away when we are closest by. We stand on the brink of an ocean of power, but each must take the step that would bring him there.

It is always a pathetic tragedy when that step is not taken.

This is evidenced by the fact that nineteen hundred years ago unheeding men lived in the very presence of the Son of God, and in response to his invitation to partake of the truths of eternal life they merely said, "His blood be upon us, and on our children." (Matt. 27:25.) And so it has been. They were so near—yet they were so far away. How this event should challenge our initiative and put us on our feet, earnestly seeking that greatest of all blessings, eternal exaltation!

But nineteen hundred years have come and gone since that time, and the lives of men are still being wasted by the devastation of spiritual famine. Certainly it is just as true now as it was then, that "there is only one name given whereby man must be saved." (See Acts 4:12.) Yet out of over two billion people who presently occupy the earth, only one-third even bear the name of Christian. And this one-third is divided into some 250 contending sects, all claiming to accept the Bible as the inspired word of God and the only authoritative rule of faith and doctrine. Their confusion on even the most simple points of doctrine is indicated by the report that some seventy-eight of these baptize by immersion, many sprinkle, sixty-eight have optional forms; sixty-seven practise infant baptism, many have no baptism. Thirty-nine require

no adherent to creed or doctrine of any kind.

Almost every Protestant church came into existence because of "a protest" or an "argument." The division of opinion caused by the Civil War was responsible for the formation of many new churches. The Church of England was organized because the Pope refused to give Henry VIII a divorce. There are many "state churches." It was Emperor Constantine, not the servants of the Lord, that made Christianity the church of the Roman Empire.

And as this famine has run its long, destructive course, many of the truths that Jesus came to give to the world have been lost, even to "know God" which Jesus declared was "life eternal."

One of the most popular of present day ministers recently said, "No one can possibly know about God. God is absolutely immeasurable, undiscoverable and undiscernible." He said, "He has no body or shape." St. Augustine attempted to describe the nature of God as a circle whose center was everywhere and circumference nowhere.

In the severity of this famine of spiritual understanding, men have denied personality to deity. They have also deprived him of his body. They have left him without senses, faculties or feelings. And as a natural consequence, the world in large part is still where Paul found it nineteen hundred years ago, worshipping at the feet of an "unknown God," and this without proper understanding of even the most simple principles taught by Jesus and recorded in the Bible. These include such important doctrines as the literal bodily resurrection, the degrees of glory, the pre-existence of man, salvation for the dead, the functions of the Aaronic and Melchizedek Priesthoods, the proper organization of the Church, what the name of the Church should be, the function of sacred temples, the eternity of the family unit, and many other important doctrines vital to our salvation and all plainly taught by Jesus and recorded in the Bible.

So far as I know, the most important fact there is in the world today is that God has again restored the priesthood, and his voice has regiven that divine

commission saying, "Go ye therefore, and teach all nations, . . ." (Matt. 28:19.) Amos said that many should "run to and fro seeking the word of the Lord but should not find it." One of the reasons that some can't find it is that as of old, some have eyes that see not. There are some others who can't find it because some of us who have access to it, keep our lights hidden under a bushel. There are others who can't find it because of their confusion when our lives don't accord with our teachings.

The restoration of the gospel has a vital significance in the life of every person upon the earth. This cannot be evaded nor avoided. This responsibility we must understand. In one of the most meaningful of all latter day scriptures, the Lord has said, "It must needs be that all men must be left without excuse," (see D & C 88:82) and that applies to those who fail to hear, and even more particularly to those who fail to teach, for those who bear the divine commission to dispense spiritual truth must also share in the prospective condemnation spoken of by Paul who said, "Woe is me if I preach not the gospel."

And so during this anniversary year, we hold up before our minds and the minds of all men the tremendous message of the restoration, and pray that our minds may attach themselves to the revealed word of the Lord with such great power, diligence, and faith, that this devastating famine may be dispelled, that all men may be able to find the clear waters of eternal life, and that because of our obedience to the gospel, that God may thereby be enabled to draw all of his children upward to him to inherit the celestial kingdom.

May God bless us I pray, in the name of Jesus Christ. Amen.

President David O. McKay:

You have just listened to Elder Sterling W. Sill, Assistant to the Council of the Twelve. We shall now hear Elder Oscar A. Kirkham of the First Council of Seventy.

## ELDER OSCAR A. KIRKHAM

*Of the First Council of the Seventy*

**I**N these few minutes allotted to me, I humbly pray that the Lord will bless me. I feel the weight of the responsibility. I certainly need the blessings of the Lord. I want to try and leave with you one idea that you may carry back into your own private thinking and life to magnify, to bless, to make beautiful. And I believe out of my own thinking and prayers it is here.

There is a phrase that is often heard among the Latter-day Saint people. It was heard when I was a boy. The four standard works of the Church of Jesus Christ of Latter-day Saints. Have you read them? Do we know what they are? I often think of the inspiration and help that has come to me as I have read the word of the Lord.

The Bible, the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price! There are the four great standard works of the Church.

During the last year or two I have tried to make them a part of my life. I humbly bear testimony that in them there is inspiration, there is strength, there is confidence, there is the word of the Lord.

Let me read a few sentences of the Bible. I quote from the 27th Psalm—one of my favorite passages of scripture. They are all familiar to you.

The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? . . .

Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident.

One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple.

For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.

And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord. . . .

Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord. (Psa. 27:1, 3-6, 14.)

There is great beauty and strength in the Bible. Do you read the Bible? Do you read it prayerfully? A library of sixty-six books written by many men, covering nearly three thousand years. The general theme is a true and living God sounding the call to reform and rededication.

The Old Testament is the divine foreshowing of his coming. The New Testament, the gospel of Jesus Christ, our Lord, the masterpiece of world literature, the most majestic exposition of religion ever given to man.

The first five books of the Old Testament stand at the head of the literature of the world. Words like these:

In the beginning God created the heaven and the earth. . . .

And God said, Let there be light: and there was light. . . .

So God created man in his own image, in the image of God created he him. (Gen. 1:1, 3, 27.)

It contains the great teachings of the Ten Commandments, the Sermon on the Mount. Fewer words, if any, have such a great influence for good upon the human family. Here by prayerful study we may learn the truer values of life, the road to real happiness.

I am going to try to make it a real part of my life. Out of prayerful thought I bear testimony and invite you that this year may be a great year for you and for me in this glorious literature.

Another of these standard works of the Church is the Book of Mormon, to which I refer briefly. I read from Third Nephi:

Therefore ye must always pray unto the Father in my name;

And whatsoever ye shall ask the Father in my name, which is right, believing that ye shall receive, behold it shall be given unto you.

Pray in your families unto the Father, always in my name, that your wives and your children may be blessed. (3 Nephi 18:19-21.)

Friday, April 6

First Day

A lonely boy in Shanghai, China, hunts for a Mormon. No one is found. He wants to find one of his own people. "Try a Latter-day Saint," says a fellow companion. "They are sometimes called that." Discouraged he goes back to his bunk. He finds the fellows waiting with a package on his cot. He opens it and finds the package wrapped in a white box. At first he thinks it is a box of candy and goodies, and then when he looks closer he sees a name. Reverently he says, "Hello, Mother." "A Book of Mormon," says a fellow nearby.

Inspirations came to three of these chaps. They pledged together that they would read the Bible, the Book of Mormon, and the other general scriptures.

... the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them. (1 Nephi 3:7.)

This startled the imagination and the will of these fellows to go after this task.

The Doctrine and Covenants, another of the standard works of the Church. In Section 78:

And ye cannot bear all things now; nevertheless, be of good cheer, for I will lead you along. The kingdom is yours and the blessings thereof are yours, and the riches of eternity are yours.

And he who receiveth all things with thankfulness shall be made glorious; and the things of this earth shall be added unto him, even an hundred fold, yea, more. (D & C 78:18-19.)

When we had finished reading the Doctrine and Covenants, my wife said, "Oscar, I think we should say a prayer." We prayed.

The Pearl of Great Price, another of the four standard works of the Church. This book contains the Book of Moses, the Book of Abraham, and extracts from the history of Joseph Smith, the Prophet, and other important words of the Lord.

I close with these words from the Third Epistle of John, 4th verse:

I have no greater joy than to hear that my children walk in truth.

May the Lord bless us as we prayerfully study the four great standard works of the Church.

May the Lord bless our children that they may ever walk in truth, that by the reading or studying of these great books, there shall come to them inspiration, I pray, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Oscar A. Kirkham of the First Council of Seventy has just addressed us.

The Brigham Young University Combined Choruses will now favor us with, "The Gospel Restored." This is arranged by Dr. Gerrit de Jong, to be conducted by Elder Ralph Woodward.

The closing prayer will be offered by Elder Austin Gudmundsen, president of the Inglewood Stake, after which this Conference will stand adjourned until two o'clock this afternoon.

The music for this session has been furnished by the Brigham Young University Combined Choruses, conducted by Elder Ralph Woodward. Elder Alexander Schreiner has been at the organ. This group of choice young people with their inspirational singing will be with us again this afternoon.

The Combined Choruses sang the selection, "The Gospel Restored."

President David O. McKay:

Elder Austin Gudmundsen, president of the Inglewood Stake, will now offer the benediction and the Conference will be adjourned until two o'clock.

Elder Austin Gudmundsen, president of the Inglewood Stake, offered the closing prayer.

Conference adjourned until 2 o'clock p.m.

## FIRST DAY AFTERNOON MEETING

The second session of the Conference convened promptly at 2 o'clock p.m., Friday, April 6, with President David O. McKay presiding and conducting.

The Brigham Young University Combined Choruses were present at this session and furnished the choral music for the meeting.

### President David O. McKay:

This morning, you will remember, we announced that some of our servicemen in the Air Force from Scott Air Field, Belleville, Illinois, were flying to attend this Conference by permission and really by appointment of their superior officers; also there was another airplane group from Oklahoma, the Enid Air Force. Here is a note: "You might wish to announce that two plane loads of servicemen are here from the Houston Stake." These numbers are naturally larger than those mentioned from other localities this morning. Well, we welcome all plane loads, we are very glad to have you boys with us. It is encouraging. We just say, God bless you. Your coming shows an interest most commendable, and we extend appreciation to your officers and the United States authorities who have contributed by their consent and appointment to have you with us.

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City in the second session of the 126th Annual Conference of the Church of Jesus Christ of Latter-day Saints. For those who are unable to enter the building we announce that these services are being broadcast in the Assembly Hall and in the Barratt Hall over a public address system and by television. These services are also being televised over KSL-TV, Channel 5, and are being heard over radio station KSL, Salt Lake City, and by arrangement through KSL over 10 radio stations in Utah, Idaho, Nevada, and Arizona.

The music for this session will be rendered by the Brigham Young University Combined Choruses, under the

direction of Elder Crawford Gates, with Alexander Schreiner at the organ. We are happy to have these students with us again this afternoon.

We shall begin this service by the Brigham Young University Combined Choruses singing, "High On the Mountain Top," with Brother Crawford Gates conducting. The opening prayer will be offered by Elder Wendell S. Lambert, president of the Nevada Stake. The Choir will now sing.

The Combined Choruses sang as the opening number, "High On the Mountain Top," Crawford Gates conducting.

Elder Wendell S. Lambert, president of the Nevada Stake, offered the opening prayer.

### President David O. McKay:

The Brigham Young University Combined Choruses will now sing, "God So Loved the World," conducted by Elder Crawford Gates. Following the singing, Elder Joseph Anderson, Clerk of the Conference, will read the vital statistical data, financial expenditures, and so forth, of the Church.

Singing by the Choruses, "God So Loved the World."

Elder Joseph Anderson, Clerk of the Conference, read the following reports:

### CHANGES IN CHURCH OFFICERS STAKE, WARD AND BRANCH ORGANIZATIONS SINCE OCTOBER CONFERENCE, 1955

### TEMPLE PRESIDENTS APPOINTED

Ray E. Dillman, president of the Hawaiian Temple to succeed Benjamin L. Bowring.

Benjamin L. Bowring, president of the Los Angeles Temple.

### MISSION PRESIDENTS APPOINTED

Joseph T. Bentley, president of the new mission to be created from a division of the Mexican Mission.

Friday, April 6

First Day

Holger P. Petersen, president of the Danish Mission, to succeed Junius M. Sorensen.

Paul C. Andrus, president of the Northern Far East Mission, to succeed Hilton A. Robertson.

Ray Engebretsen, president of the Norwegian Mission, to succeed Axel J. Andresen.

Jesse R. Curtis, president of the Swiss Austrian Mission, to succeed William F. Perschon.

Moroni M. Larson, president of the Western Canadian Mission, to succeed R. Scott Zimmerman.

### NEW STAKES ORGANIZED

Brigham Young University Stake organized January 8, 1956.

Covina Stake organized February 26, 1956 by division of Pasadena Stake.

East Mesa Stake organized November 20, 1955 by division of Maricopa and Mesa Stakes.

Grand Junction Stake organized October 16, 1955 from branches in the Western States Mission.

Holladay Stake organized March 18, 1956 by division of Cottonwood Stake.

Rose Park Stake organized October 9, 1955 by division of Riverside Stake.

### STAKE PRESIDENTS APPOINTED

Antone K. Romney, president of Brigham Young University Stake.

Casper W. Merrill, president of Cache Stake, to succeed L. Tom Perry.

James E. Faust, president of Cottonwood Stake, to succeed G. Carlos Smith.

Elden L. Ord, president of Covina Stake.

Cecil B. Kenner, president of East Cache Stake, to succeed Clarence A. Hurren.

Donald Ellsworth, president of East Mesa Stake.

John Clyde Spencer, president of Garfield Stake, to succeed Douglas Q. Cannon.

Loyal Bain Cook, president of Grand Junction Stake.

Arthur L. Barrus, president of Grantsville Stake, to succeed Paul E. Wrathall.

G. Carlos Smith, president of Holladay Stake.

Henry A. Matis, president of Lake View Stake, to succeed Rulon P. Peterson.

Loren Allen, president of Mesa Stake, to succeed Donald Ellsworth.

Khalil V. Hansen, president of Montpelier Stake, to succeed Walter A. Hunzeker.

Delphin Sylvester Hiatt, president of Nebo Stake, to succeed George Christensen.

George B. Glade, president of Park Stake, to succeed Charles B. Richmond.

Howard Dean Knight, president of Parowan Stake, to succeed W. Clair Rowley.

Aura C. Hatch, president of Provo Stake, to succeed Antone K. Romney.

Robert Leatham Bridge, president of Riverside Stake, to succeed Glen S. Burt.

Joseph Fielding Steenblik, president of Rose Park Stake.

Clifton A. Rooker, president of San Joaquin Stake, to succeed Wendell B. Mendenhall.

Leonard Marion Haynie, president of San Luis Stake, to succeed Walter Fredrick Haynie.

Benjamin W. Wilkerson, president of South Carolina Stake, to succeed W. Wallace McBride.

Voyle L. Munson, president of Wayne Stake, to succeed Royal J. Brinkerhoff.

### NEW WARDS ORGANIZED

Concord Second Ward, Berkeley Stake, formed by division of Concord Ward.

Blackfoot Seventh Ward, Blackfoot Stake, formed by division of Blackfoot Fourth Ward.

B. Y. Campus First Ward, Brigham Young University Stake; B. Y. Campus Second Ward, Brigham Young University Stake; B. Y. Campus Third Ward, Brigham Young University Stake; B. Y. Campus Fourth Ward, Brigham Young University Stake; B. Y. Campus Fifth Ward, Brigham Young University Stake; B. Y. Campus Sixth Ward, Brigham Young University Stake; B. Y. Campus Seventh Ward, Brigham Young University Stake; B. Y. Campus Eighth Ward, Brigham Young University Stake; B. Y. Campus Ninth Ward, Brigham Young University Stake; B. Y. Campus Tenth Ward, Brigham Young University Stake; B. Y. Campus Eleventh Ward, Brigham Young University Stake; B. Y. Campus Twelfth Ward, Brigham Young University Stake.

Price Fifth Ward, Carbon Stake,

formed by division of Price Fourth Ward.

Holladay Seventh Ward, Cottonwood Stake, formed by division of Holladay Sixth Ward; Holladay Eighth Ward, Cottonwood Stake, formed by division of Holladay Fourth Ward.

Denver Sixth Ward, Denver Stake, formed by division of Barnum Ward.

East Mill Creek Third Ward, East Mill Creek Stake, formed by division of East Mill Creek Ward; Canyon Rim Second Ward, East Mill Creek Stake, formed by division of Canyon Rim Ward.

Phoenix Fourteenth Ward, East Phoenix Stake, formed by division of Phoenix Seventh and Scottsdale Wards; Poenix Fifteenth Ward, East Phoenix Stake, formed by division of Phoenix Eleventh and Scottsdale Wards.

Pleasant View Second Ward, East Sharon Stake, formed by division of Pleasant View Ward.

Warden Ward, Grand Coulee Stake, formerly Warden Branch.

Dugway Ward, Grantsville Stake, formerly Dugway Branch.

Kailua Ward, Honolulu Stake, formerly Kailua Branch.

Las Vegas Ninth Ward, Las Vegas Stake, formed by division of Las Vegas First and Sixth Wards.

Montpelier Fifth Ward, Montpelier Stake, formed by division of Montpelier First, Second and Third Wards.

Draper Third Ward, Mt. Jordan Stake, formed by division of Draper First Ward; Draper Fourth Ward, Mt. Jordan Stake, formed by division of Draper Second Ward; Sandy Fifth Ward, Mt. Jordan Stake, formed by division of Sandy Fourth Ward.

Granger Sixth ward, North Jordan Stake, formed by division of Granger Fifth Ward; Granger Seventh Ward, North Jordan Stake, formed by division of Granger Fifth Ward.

West Warren Ward, North Weber Stake, formerly West Warren Branch.

Spencer Second Ward, Oquirrh Stake, formed by division of Spencer Ward.

Anaheim Second Ward, Orange County Stake, formed by division of Anaheim Ward; Buena Park Ward, Orange County Stake, formed by division of Anaheim and Fullerton Wards.

Orem Ninth Ward, Orem Stake,

formed by division of Orem Eighth Ward.

Rigby Fifth Ward, Rigby Stake, formed by division of Rigby First and Fourth Wards.

Rose Park Sixth Ward, Rose Park Stake, formed by division of Rose Park Fifth Ward.

Canoga Park Ward, San Fernando Stake, formed by division of Woodland Hills Ward; Granada Hills Ward, San Fernando Stake, formed by division of Reseda and San Fernando Wards.

Santa Rosa Second Ward, Santa Rosa Stake, formed by division of Santa Rosa Ward.

Seattle Seventh Ward, Seattle Stake, formed by division of Seattle Third Ward; Seattle Eighth Ward, Seattle Stake, formed by division of Seattle Fifth Ward.

Orem Sixteenth Ward, Sharon Stake, formed by division of Orem Thirteenth Ward.

South Gate Second Ward, South Los Angeles Stake, formed by division of South Gate Ward.

Ogden Fiftieth Ward, South Ogden Stake, formed by division of Ogden Thirty-fourth Ward.

Tucson Fourth Ward, Southern Arizona Stake, formed by division of Tucson Third Ward.

Afton Third Ward, Star Valley Stake, formed by division of Afton First and Second Wards.

Pioneer Second Ward, West Utah Stake, formed by division of Pioneer Ward.

Cummings Second Ward, Wilford Stake, formed by division of Imperial and Imperial West Wards.

## WARDS AND BRANCHES TRANSFERRED

Pella and View Wards, Cassia Stake, formerly of Burley Stake.

Cannonville, Henrieville, and Tropic Wards, Garfield Stake, formerly of Panguitch Stake.

Dugway Ward, Grantsville Stake, formerly of Tooele Stake.

Ukiah, Fort Bragg, Lakeport and Willits Branches, Northern California Mission, formerly of Santa Rosa Stake.

Antimony, Circleville, Junction, and Kingston Wards, Panguitch Stake, formerly of Garfield Stake.

Friday, April 6

First Day

San Pedro and Wilmington Wards, Redondo Stake, formerly of Long Beach Stake.

Fifteenth, Sixteenth, Twenty-Eighth and Thirty-Fourth Wards, Riverside Stake, formerly of East Riverside Stake.

#### WARD AND BRANCH NAME CHANGED

Denver Fifth Ward, Denver Stake, formerly Barnum Ward.

Orem Second Ward, Orem Stake, formerly Vermont Ward.

Orem Third Ward, Orem Stake, formerly Sharon Ward.

Orem Fourth Ward, Orem Stake, formerly Geneva Ward.

Orem Fifth Ward, Orem Stake, formerly Geneva Second Ward.

Orem Sixth Ward, Orem Stake, formerly Windsor Ward.

Orem Seventh Ward, Orem Stake, formerly Timp View Ward.

Orem Eighth Ward, Orem Stake, formerly Beverly Ward.

Orem Eleventh Ward, Sharon Stake, formerly Timpanogos Ward.

Orem Twelfth Ward, Sharon Stake, formerly Hill Crest Ward.

Orem Thirteenth Ward, Sharon Stake, formerly Lincoln Ward.

Orem Fourteenth Ward, Sharon Stake, formerly Crest View Ward.

Orem Fifteenth Ward, Sharon Stake, formerly Crest View Second Ward.

Provo Seventeenth Ward, Sharon Stake, formerly Grand View First Ward.

Provo Eighteenth Ward, Sharon Stake, formerly Grand View Second Ward.

Afton First Ward, Star Valley Stake, formerly Afton North Ward.

Afton Second Ward, Star Valley Stake, formerly Afton South Ward.

#### INDEPENDENT BRANCHES ORGANIZED

Rainier Branch, Columbia River Stake, formerly dependent on St. Helens Ward.

North Denver Branch, Denver Stake, formed by division of Denver Second Ward.

Battle Mountain Branch, Humboldt Stake, formed by division of Winnemucca Ward.

Mexican Branch, Juarez Stake, formerly dependent on Juarez Ward.

Payson Branch, Maricopa Stake, formed by division of Pine Ward.

Slide Branch, Morgan Stake, formerly Slide Ward.

Lafayette Branch, New Orleans Stake, formed by division of Baton Rouge Ward.

Shivwitt Branch, St. George Stake, formed by division of Ivins Ward.

Sonora Branch, San Joaquin Stake, formed by division of Oakdale Ward.

Issaquah Branch, Seattle Stake, formed by division of Renton and Kirkland Wards.

Nogales Branch, Southern Arizona Stake, formed by division of Tucson Fourth Ward.

#### STAKE DISCONTINUED

East Riverside Stake, wards transferred to Riverside Stake.

#### WARDS AND INDEPENDENT BRANCHES DISCONTINUED

Campus Branch, East Provo Stake, membership transferred to B. Y. Campus Wards; North Campus Branch, East Provo Stake, membership transferred to B. Y. Campus Wards; Wymount Branch, East Provo Stake, membership transferred to B. Y. Campus First Ward.

Raymond Ward, Montpelier Stake, membership transferred to Geneva and Cokeville Wards; Nounan Ward, Montpelier Stake, membership transferred to Georgetown Ward; Wardboro Ward, Montpelier Stake, membership transferred to Dingle and Montpelier First Wards.

Glencoe Ward, Oneida Stake, membership transferred to Mink Creek Ward; Glendale Ward, Oneida Stake, membership transferred to Preston Seventh Ward.

Nutriosio Ward, St. Johns Stake, membership transferred to Alpine Ward; Vernon Ward, St. Johns Stake, membership transferred to Eager Second Ward.

McNary, Branch, Snowflake Stake membership transferred to Lakeside Ward.

#### THOSE WHO HAVE PASSED AWAY

Willard L. Smith, president of the Alberta Temple.

Thomas Colley Stayner, member of the General Church Welfare Committee.



## STATISTICAL AND FINANCIAL REPORT — 1955

*For the Information of the Members of the Church*

The First Presidency issues the following statement of items concerning the condition and operation of the Church for the year 1955. The statement will include two sections: First, Statistical Information; and Second, Financial Data.

### I. STATISTICAL INFORMATION

Number of Stakes of Zion, at end of 1955 .....	224
An increase of 5 during the year .....	
Number of Wards .....	1835
Number of Independent Branches .....	247
Total Wards and Independent Branches, at end of year.....	2082
An increase of 89 during the year .....	
Number of Full-Time Missions at end of year.....	44
An increase of 2 during the year .....	
Church Membership, December 31, 1955:	
In the Stakes .....	1,126,265
In the Missions .....	231,009
Total Membership .....	1,357,274
An increase of 55,034 during the year .....	
Church Growth during 1955:	
Children blessed in Stakes and Missions.....	48,421
Children baptized in Stakes and Missions.....	32,807
Converts baptized in Stakes and Missions .....	21,669
An increase in 3,096 in convert baptisms over the preceding year .....	
Social Statistics:	
(of membership in the Stakes, 1955)	
Birth rate per thousand .....	37.64
Marriage rate per thousand .....	8.64
Death rate per thousand .....	5.53
Priesthood:	
Members holding the Aaronic Priesthood December 31, 1955:	
Deacons .....	62,963
Teachers .....	46,942
Priests .....	59,906
Total number holding Aaronic Priesthood.....	169,811
An increase of 8,189 during the year .....	
Members holding the Melchizedek Priesthood December 31, 1955:	
Elders .....	127,438
Seventies .....	21,030
High Priests .....	37,782
Total number holding Melchizedek Priesthood.....	186,250
An increase of 7,103 during the year .....	
Grand total, members holding Aaronic or Melchizedek Priesthood .....	356,061
Auxiliary Organizations:	
Relief Society (membership) .....	163,513
An increase of 7,213 over the preceding year .....	
Deseret Sunday School Union (Average Attendance in the Stakes).....	388,433
An increase of 20,185 over the preceding year .....	
Young Men's Mutual Improvement Association (enrollment).....	158,619
An increase of 19,133 over the preceding year .....	
Young Women's Mutual Improvement Association (enrollment).....	151,709
An increase of 16,447 over the preceding year .....	
Primary (Children and Adults Participating) .....	255,061
An increase of 5,746 over the preceding year .....	

Friday, April 6

First Day

*Welfare Plan*

Number of persons assisted from Bishops' Storehouses in 1955 .....	60,165
Number placed in remunerative employment during year.....	8,265
Man-days of work donated to the Welfare Plan during year.....	128,212
Unit-days of equipment use donated .....	13,701

*Genealogical Society:*

Number of names cleared and forwarded to the Temples in 1955 for ordinances to be performed .....	687,474
Genealogical records microfilmed in 9 countries during the year were equivalent to 95,570 printed volumes of approximately 300 pages per volume.	

*Temples:*

Number of ordinances performed during 1955 in the 9 operating temples:	
For the living .....	32,226
For the dead .....	2,453,268
Total number of ordinances .....	2,485,494
An increase of 133,104 over the preceding year	

*Missionaries:*

Number of missionaries who at the close of 1955 were laboring in the full-time missions .....	4,687
An increase of 968 during the year	
Number engaged in missionary work in the Stakes at the close of the year	6,565
Total number of missionaries at end of year.....	11,252
Number of missionaries who received training in the Missionary Home during 1955 .....	2,410
An increase of 388 over the preceding year	

*Church School System:*

Total cumulative enrollments in the unified Church School System during the year 1955-56 .....	64,467
--	--------

**II. EXPENDITURES OF THE CHURCH IN 1955**

This section will show for each of the major fields of activity, *first*, expenditures of CHURCH GENERAL FUNDS, these funds having been received principally from the tithes of the Church, and *second*, expenditures of other contributions of the people to stakes, wards, missions, schools, and other agencies of the Church.

*Missions and Missionary Work:*

For buildings, sites, furnishings and building repairs in the Missions (including meeting houses, mission headquarters, and mission school buildings):	
From Church General Funds .....	\$4,750,248
From Other Contributions .....	999,091
For operating expenses of the missions, including expenses of mission branches; for publicity work; for expenses of bureaus of information; for operation of certain schools in foreign missions and for general expenses of the Missionary Program:	
From Church General Funds .....	2,321,809
From Other Contributions .....	778,549
Total Expenditures for Missions and Missionary Work.....	8,849,697

(Note: In addition to the foregoing expenditures of the Church for Missionary Work, it is estimated that members and friends paid out over \$3,200,000 for the support of full-time missionaries during the year, bringing total expenditures by the Church and its people for all mission purposes to more than \$12,000,000 in 1955, not including value of the time given by the missionaries themselves.)

*Stakes and Wards:*

For buildings, sites, repairs and furnishings:	
From Church General Funds .....	8,421,288
From Other Contributions .....	6,992,516

For general operating expenses:	
From Church General Funds .....	3,833,608
From Other Contributions .....	4,961,310
Total Expenditures for Wards and Stakes.....	24,208,722
<b>Temples:</b>	
For new construction, improvements, repairs, and equipment:	
From Church General Funds .....	2,093,272
From Other Contributions .....	322,592
For operation of Temples:	
From Church General Funds .....	489,992
From Other Contributions .....	15,650
Total Expenditures for Temples.....	2,921,506
<b>Educational Institutions:</b>	
For land, buildings, repairs, and equipment:	
From Church General Funds .....	2,667,563
From Other Contributions .....	375,862
For general operating expenses of Brigham Young University, Ricks College, Juarez Stake Schools, the institutes of religion, and the seminaries, and of the Church College of Hawaii:	
From Church General Funds .....	4,650,849
From Other Contributions .....	0
Total Expenditures for the Church School System.....	7,694,274
<b>Welfare:</b>	
For erection, purchase, remodeling, and repair of Bishops' Storehouses and other general welfare properties, and for equipment:	
From Church General Funds .....	279,670
From Other Contributions .....	2,252,113
For the care of the needy (rents, fuel, hospitalization, burials, etc.); for operating expenses of Bishops' Storehouses; for purchase of commodities and containers and for transportation; and for General Church Welfare Committee administrative expenses:	
From Church General Funds .....	952,751
From Other Contributions .....	2,574,827
Total Expenditures for Welfare (not including value of donated labor) .....	6,059,361
<b>Buildings and Grounds:</b>	
For construction, improvement, repair and equipping of buildings not included under other headings:	
From Church General Funds .....	533,328
From Other Contributions .....	387,323
For operating expenses of general buildings and grounds:	
From Church General Funds .....	374,608
From Other Contributions .....	0
Total Expenditures for Buildings and Grounds not included elsewhere .....	1,295,259
<b>Genealogical Society:</b>	
For operating expenses, and for the obtaining of records and research materials:	
From Church General Funds .....	1,091,944
From Other Contributions .....	0
<b>Auxiliary Activities:</b>	
For expenses of the Auxiliary General Boards and of the Primary Children's Hospital:	
From Church General Funds .....	0
From Other Contributions .....	486,832
<b>Administrative Expenses:</b>	
For personnel and other costs of operating the general administrative offices of the Church; for living allowances and traveling expenses of the General Authorities; and for current expenses of special committees:	
From Church General Funds .....	1,620,198
From Other Contributions .....	0

Friday, April 6

First Day

*All Other Activities and Expenses:*

For taxes, insurance, contributions to civic and miscellaneous organizations and causes, and for other purposes:

From Church General Funds .....	573,275
From Other Contributions .....	0
Grand Total, Budget Expenditures from Church General Funds.....	34,654,403
Grand Total, Expenditures From Other Contributions.....	20,146,665

Grand Total, Expenditures Both From Budgeted Church General Funds and From Other Contributions .....	\$54,801,068
--	--------------

*Recapitulation of Building Project Expenditures:*

The foregoing table includes the following amounts spent for construction, purchase, furnishing, and repair of buildings, and for purchases of land and equipment:

From Church General Funds .....	18,745,369
From Other Funds Contributed by the People .....	11,329,497
Add: Amounts loaned by the Church to Hospitals and Church Schools for capital improvement projects, <i>not included</i> in the foregoing table .....	1,648,401

Grand Total of Building Project Outlays in 1955.....	\$31,723,267
--	--------------

**President David O. McKay:**

Elder Joseph Anderson has just read the statistical and financial data relating to the Church of Jesus Christ of Latter-day Saints. Elder Orval Adams will now read the report of the Church Auditing Committee, following which President J. Reuben Clark, Jr., will present the General Authorities, General Officers, and General Auxiliary Officers of the Church for the sustaining vote of this General Conference.

Elder Orval W. Adams of the Church Auditing Committee read the following report:

Salt Lake City, Utah  
April 4, 1956

President David O. McKay  
and Counselors,  
Salt Lake City, Utah.

Dear Brethren:

We, your Committee, have reviewed the income and expenditures of the Corporation of the President of the Church of Jesus Christ of Latter-day Saints for

the year ending December 31, 1955. The expenditures are well within the income. We are advised that the Church is free from debt.

Respectfully submitted,

ORVAL W. ADAMS  
GEORGE S. SPENCER  
HAROLD H. BENNETT

Church Auditing Committee

**President J. Reuben Clark, Jr.**

My brothers and sisters, I am asked to present for your sustaining vote, the various officers designated in general terms by President McKay. As you know, you are in certain senses a constituent assembly and your vote is the vote of the Church and in your voting therefore, you represent not only yourselves, but all the members of the Church who are not here. This vote testifies that you pledge your support to the officers who shall be presented to you and for whom you vote affirmatively, and as I take it, is a covenant with the Lord that you will so sustain, loyally, those for whom you vote.

**GENERAL AUTHORITIES OF THE CHURCH****THE FIRST PRESIDENCY**

David O. McKay, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.

Stephen L. Richards, First Counselor in the First Presidency.

J. Reuben Clark, Jr., Second Counselor in the First Presidency.

## PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Joseph Fielding Smith

## QUORUM OF THE TWELVE APOSTLES

Joseph Fielding Smith  
 Harold B. Lee  
 Spencer W. Kimball  
 Ezra Taft Benson  
 Mark E. Petersen  
 Henry D. Moyle

Delbert L. Stapley  
 Marion G. Romney  
 LeGrand Richards  
 Adam S. Bennion  
 Richard L. Evans  
 George Q. Morris

## PATRIARCH TO THE CHURCH

Eldred G. Smith

The Counselors in The First Presidency, the Twelve Apostles and the Patriarch to the Church as Prophets, Seers and Revelators.

## ASSISTANTS TO THE TWELVE

Thomas E. McKay  
 Clifford E. Young  
 Alma Sonne  
 El Ray L. Christiansen

John Longden  
 Hugh B. Brown  
 Sterling W. Sill

## TRUSTEE-IN-TRUST

David O. McKay

As Trustee-in-Trust for The Church of Jesus Christ of Latter-day Saints.

## THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young  
 Antoine R. Ivins  
 Oscar A. Kirkham  
 Seymour Dilworth Young

Milton R. Hunter  
 Bruce R. McConkie  
 Marion D. Hanks

## PRESIDING BISHOPRIC

Joseph L. Wirthlin, Presiding Bishop  
 Thorpe B. Isaacson, First Counselor  
 Carl W. Buehner, Second Counselor

## CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund as Assistant.

## CHURCH BOARD OF EDUCATION

David O. McKay  
 Stephen L. Richards  
 J. Reuben Clark, Jr.  
 Joseph Fielding Smith  
 Harold B. Lee  
 Spencer W. Kimball  
 Ezra Taft Benson  
 Mark E. Petersen

Henry D. Moyle  
 Delbert L. Stapley  
 Marion G. Romney  
 LeGrand Richards  
 Adam S. Bennion  
 Richard L. Evans  
 George Q. Morris

## ADMINISTRATOR, BOARD OF EDUCATION

Ernest L. Wilkinson

## GENERAL CONFERENCE

First Day

## CHURCH AUDITING COMMITTEE

Orval W. Adams  
George S. Spencer  
Harold H. Bennett

## TABERNACLE CHOIR

Lester F. Hewlett, President  
J. Spencer Cornwall, Conductor  
Richard P. Condie, Assistant Conductor

## ORGANISTS

Alexander Schreiner  
Frank W. Asper  
Roy M. Darley, Assistant

## CHURCH WELFARE COMMITTEE

## ADVISERS:

Harold B. Lee	El Ray L. Christiansen
Henry D. Moyle	John Longden
Delbert L. Stapley	Antoine R. Ivins
Marion G. Romney	Oscar A. Kirkham
LeGrand Richards	Joseph L. Wirthlin
Thomas E. McKay	Thorpe B. Isaacson
Clifford E. Young	Carl W. Buehner
Alma Sonne	

and the General Presidency of Relief Society

## GENERAL CHURCH WELFARE COMMITTEE

Henry D. Moyle, Chairman	
Harold B. Lee, Managing Director	
Marion G. Romney, Assistant Managing Director	
Paul C. Child	Lorenzo H. Hatch
Mark B. Garff	Walter Dansie
Leonard E. Adams	LeRoy A. Wirthlin
J. Leonard Love	Walter Stover
W. T. Lawrence	

## GENERAL AUXILIARY OFFICERS OF THE CHURCH

## RELIEF SOCIETY

Belle Smith Spafford, President  
Marianne Clark Sharp, First Counselor  
Velma Nebeker Simonsen, Second Counselor  
with all members of the Board as at present constituted.

## DESERET SUNDAY SCHOOL UNION

George R. Hill, General Superintendent  
David Lawrence McKay, First Assistant Superintendent  
Lynn S. Richards, Second Assistant Superintendent  
with all members of the Board as at present constituted.

## YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

Elbert R. Curtis, General Superintendent  
 A. Walter Stevenson, First Assistant Superintendent  
 David S. King, Second Assistant Superintendent

with all members of the Board as at present constituted.

## YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Bertha S. Reeder, President  
 Emily H. Bennett, First Counselor  
 LaRue C. Longden, Second Counselor

with all members of the Board as at present constituted.

## PRIMARY ASSOCIATION

LaVern W. Parmley, President  
 Arta M. Hale, First Counselor  
 Leone W. Doxey, Second Counselor

with all members of the Board as at present constituted.

**President Clark:**

President McKay, so far as I could observe the vote to sustain these officers was unanimous in the affirmative.

**President David O. McKay:**

Elder Thomas E. McKay will be our first speaker this afternoon. We have

just heard President J. Reuben Clark Jr. of the First Presidency present the General Authorities, General Officers, and General Auxiliary Officers of the Church for the sustaining vote of the General Conference, and preceding President Clark, we heard Elder Orval Adams, Chairman of the Auditing Committee, read the report of that Committee.

**ELDER THOMAS E. MCKAY***Assistant to the Council of the Twelve Apostles*

**P**RESIDENT MCKAY and Counselors, President Smith, members of the Council of the Twelve, other General Authorities, and my brethren and sisters and friends: I am very happy and thankful for this opportunity of being here this afternoon and also this morning, listening to the wonderful testimonies of the brethren, and participating in the business of this great Church. I am grateful that I have had the privilege of voting. I have always been taught to vote. I still vote in Huntsville, and I have never missed an occasion on election day to be there if I were in the country.

I had a grandmother who used to visit us in Huntsville when we were quite young. I remember one morning she arose early. My father, however, had already gone to the canyon to get some

barn timber. She asked about him. They told her where he had gone, so she said, "Well, it's election day in Ogden. I'm going down to vote." There was nothing special to vote for, no specific items, but she walked the thirteen miles and cast her vote. That is an example that we can follow.

A short time ago I received a telephone call, a rather unusual call. When I said hello, the speaker called me by my first name and said, "Tom, I have wanted to call you for some time. You are one of the kindest men that I have ever known." I appreciated the compliment.

It also suggested, besides being a compliment, giving me, as it were, a shot in the arm, a theme around which I should like to say a few words today. That theme is kind words. "Let us all speak kind words to each other. Kind

Friday, April 6

First Day

words are sweet tones of the heart." I like those sentences—I like that definition of kind words. They are sweet tones of the heart, and if I may take just a minute or two out of the time allotted to me, I should like to express appreciation for a group of singers, student singers, who have not often been mentioned. They mention our choir—God bless them. This is a wonderful choir we have heard today. Our own Tabernacle Choir has been emphasized. You cannot estimate the good they are doing, and especially on their recent trip to Europe. I have done missionary work in those countries visited by the choir, and, oh, how those people will appreciate and continue to appreciate the good that the members of the choir did at the dedication of the temple.

But this group of singers that I refer to were students. They were advanced students in music, studying abroad. I first came in contact with some of them when I landed in Liverpool on my first mission. I had been ordained a seventy and set apart to labor in Great Britain as a missionary by President Heber J. Grant. When I arrived in Liverpool, Elder James McMurrin, a counselor in the European Mission presidency, met the boat and asked our names. When I told him my name, he said, "Are you a brother of David O. McKay?" I said, "I am." He said, "Well, if you do just half as good a work as he did, we will be satisfied. I think we will take you with us to Glasgow tomorrow night." They were going there to hold conference.

Well, I had expected to go to Scotland. I had a little black book full of addresses from my father and from my brother who had been there before me. That night, however, the brethren had had a meeting, and we were called together Saturday morning, and after they had heard from each of us, Brother McMurrin again came to me, put his arm around me, and said, "Brother McKay, what would you think, and what would your parents think if we sent you to Germany instead of to Scotland?"

The words of my father just before I left Ogden to go on that mission came to me. "Remember, my boy, it doesn't matter so much where you work. It is

how you work. You go where the Lord wants you to go." I repeated that to Brother McMurrin, and he said, "Well, we are going to send you to Germany. President Schulthess is in Berlin as mission president. He is calling for missionaries, and there is not one in this large group (and it was a large group) assigned to the German Mission. You may spend a few days visiting in London and then go to Paris, (it was 1900, and the World Fair was on), and wait there at a hotel where the missionaries who are visiting the fair are staying, until you hear from President Schulthess."

I went to London. I had promised our local paper in Ogden, the *Standard* [now the *Standard-Examiner*], to write a report occasionally of my visit. I started one from London. I am glad I never sent it. I was disappointed in London. It was storming. I had been on the boat eight days. I was sick eight days, and then to have my assignment changed to a country that I knew nothing about—at least I did not know the language. I was rather discouraged.

However, I met some people there in London on Sunday at the meeting who were from Ogden, and I want to mention them; they were missionary students. It was Brother Edwin Tout and his family. They were all musicians, all singers. He had rented his home in Ogden, and they had moved to London, so he could be there with the children while they were getting advanced lessons in music. Of course I had known them at home, and they made me welcome and invited me to come to their home while I was visiting in London, urged me to come, and it didn't take much urging.

Thirty-six months later I stopped in London again on my way home. I suppose it was the same London, but it did not look the same to me, and I want to relate this incident concerning the Tout family. They had regular tours from London up through the Trossachs. I had not been in Scotland, so my folk had sent me a little extra money to make that trip. It was a great trip—no automobiles, no busses, but four horses attached to one of those wonderful coaches, I call them, and we would travel in those, and then get out and take a boat from one lake to another,



and have an opportunity to walk through the beautiful woods occasionally.

We were walking on one of the trails through that beautiful country. Sister Maggie Tout, the eldest daughter of the Tout family, a great singer, was in the group along with some of the missionaries from London. There was quite a percentage of the group who were members of the Church. We stopped there to rest, loitering through the trees, and Nannie, as I always called her, stood between two beautiful trees, and started to hum a tune. All the tourists quieted, and we sat down and listened. She burst forth singing that wonderful song, "Oh, My Father."

My first attendance at the statewide mission conference was in Berlin, and it was surprising how many of these advanced music students I knew and had met at home. One of those students who was there is the one who telephoned to me. He is now near his eighty-second birthday but still going strong, and, Hugh, I want to thank you for those few kind words, if you are listening in.

There were others there, but as I say, it is dangerous to mention names, but I wish to pay tribute to the group of singers, those advanced students who have done so much towards music in the Church, along with our other singers in the choirs. God bless their memory. Some of them have gone to the other side, and I have not carried out what I generally preach, when I have the opportunity, of expressing appreciation before it is too late. We feel appreciation. We love, for example, our wives, but how often do we tell them that we do? We just let them take it for granted.

It is like another of my old friends who often visited us. He was circulating until he was ninety-eight years old. He passed to the other side, however, a short time ago. He always gave us something. He had a wonderful memory, and I always remembered this poem that he quoted:

Don't Wait 'till I'm Gone

When I quit this mortal shore  
And mosey round the earth no more,  
Don't weep, don't sigh, don't sob;  
I may have struck a better job.

Don't go and buy a huge bouquet  
For which you'll find it hard to pay;  
Don't mope around and feel all blue,  
I may be better off than you.

Don't tell the folks I am a saint  
Or any other thing I ain't;  
If you have jam like that to spread,  
Please hand it out before I'm dead.

If you have roses, bless your soul,  
Just pin one in my buttonhole  
While I'm alive and well today;  
Don't wait until I've gone away.

That was his favorite poem. It was requested at his service that this poem be read, and I understand that it was. I refer to Brother James Hart. God bless his memory, also.

Now, with reference to this telephone call, it did give me a theme, kind words; I never heard my father, and nobody else did, speak an unkind word to my mother, so it has not been difficult for me to say kind words. I trust, my brothers and sisters, and pray that we may all remember to speak kind words to each other, and especially may the Lord help us to remember that "Kind words are sweet tones of the heart," I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Thomas E. McKay, Assistant to the Twelve, has just spoken to us.

The Congregation will now join in singing, "Oh, Say, What Is Truth?" with the Choir, conducted by J. Spencer Cornwall. Following the singing, Elder Levi Edgar Young of the First Council of Seventy will speak to us.

---

The Brigham Young University Combined Choruses and the congregation joined in singing the hymn, "Oh Say, What Is Truth?"

President David O. McKay:

We shall now hear from Elder Levi Edgar Young of the First Council of Seventy, who will be followed by Elder Eldred G. Smith, Patriarch to the Church.

## ELDER LEVI EDGAR YOUNG

*Of the First Council of the Seventy*

**P**RESIDENT MCKAY, my brethren and sisters: I pray that the Lord may bless me that what I say may be of some help to everyone in this large audience. It is quite natural that when we are called upon to speak, we give utterance to the thoughts that are on our minds and in our hearts.

I have been thinking this day of the words of the Vermont Historical Society when they wrote concerning the history of Sharon. To quote a sentence or two, the paragraph to which I refer says that: "Sharon was settled in 1765 by Connecticut emigrants and organized in 1768. Sharon entered the Hall of Fame by being the birthplace of one of the immortals of American History, Joseph Smith who founded the Mormon religion." It is a noble tribute written by the state historian concerning the Prophet Joseph Smith.

In the book of Ecclesiasticus, [Apocrypha], chapter 17, we read:

The Lord created man of the earth.

He endued them with strength by themselves and made them according to his image,

And put the fear of man upon all flesh, and gave him dominion over beasts and fowls. . . .

Counsel, and a tongue, and eyes, ears, and a heart, gave he them to understand.

Withal he filled them with the knowledge of understanding, and shewed them good and evil.

He set his eye upon their hearts, that he might shew them the greatness of his works.

He gave them to glory in his marvellous acts for ever, that they might declare his works with understanding. . . .

Besides this he gave them knowledge, and the law of life for an heritage.

He made an everlasting covenant with them, and shewed them his judgments. \* \* \*

Their ways are ever before him, and shall not be hid from his eyes.

These words direct our minds and hearts to the Holy Bible and the first chapter of Genesis, the beauty and truthfulness of which impress every reader with its inherent greatness. We think of the Holy Bible and the other holy books, the Book of Mormon, the Doc-

trine and Covenants, and the Pearl of Great Price. This being the anniversary of the founding of the Church of Jesus Christ of Latter-day Saints by the Prophet Joseph Smith, it is good to think of them, for they give us the teachings of God, our Father. A few thoughts in reference to the Holy Bible as a whole will be welcome to all. William Lyon Phelps, professor of English literature at Yale University, wrote these words in his, *Human Nature in the Bible*:

Every one who has a thorough knowledge of the Bible may truly be called educated; and no other learning or culture, no matter how extensive or elegant, can, among Europeans and Americans, form a proper substitute. Western civilization is founded upon the Bible; our ideas, our wisdom, our philosophy, our literature, our art, our ideals, come more from the Bible than from all other books put together. It is a revelation of divinity and humanity; it contains the loftiest religious aspirations along with a candid representation of all that is earthly. . . .

The Holy Bible was written by many men under different conditions. It is the product of men inspired of God, covering a period of three thousand years. Like John of Patmos, we hear the "voice of many waters," yet unified "as the clear note of a trumpet." Beginning with our first parents and culminating in Jesus Christ and the Church he founded, it is a manifestation of the divine will, and was written by the inspiration of God, our Father in heaven. The book shows that the Hebrew prophets gave their lives to the service of God. They wrote by the power of the Holy Ghost. God directed them.

The Book of Genesis stands indeed at the head of the literature of the world. It is more recent than some of the writings of Chaldea or Egypt which have come down to us and is incomparably the noblest composition of early ages, in its moral and spiritual characteristics. (Geikle, *Hours With the Bible*.)

However highly we may estimate the scientific, philosophic, and religious genius of the narrators of Genesis, more important

to us, and for the religious instruction of youth, is the fact that they were men, who had surrendered themselves wholly to God, and who had derived their knowledge from Him. (Rudolph Kittel of Leipzig University.)

"The first leaf of the Mosaic record," says Jean Paul, "has more weight than all the folios of men of science and philosophers." "And he is right," says Geikie, "for we owe to it the earliest and grandest revelation of that first principle of all religion—the existence, the unity, the personality, and the moral government of God."

The life of Christ, our Savior, as given in the New Testament, is to old and young alike, the most moving and convincing truth that he came from some higher sphere into our earthly history with a mission to reveal God and save man. "He preached the gospel of the kingdom; and forever even until all the aeons have been closed, and the earth itself, with the heavens that now are, have passed away, shall everyone of his true and faithful children find peace and hope and forgiveness in His name, and that name shall be called Emmanuel or God With Us."

In reference to the other Church works, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price stand with the Bible at the head of the religious books of today. Everyone of our four Church works has a genuine and divine truth that God lives and that we are his children and are given the duty to work out our destinies. We cannot study them enough. Just to read the first chapter of the Book of Mormon gives us a lesson in the meaning of education. To think that Nephi was educated in both the learning of the Egyptians and the Jews! Today few people realize what that learning was. Some scholars maintain that the learning of the Egyptians in ancient times has never been equaled.

We are all thinking this day of Jesus Christ, our Savior. Among the many things of his life we will recall his Sermon on the Mount. It is the most beautiful sermon ever given to man, and no one can read a single sentence of it without being built up in spirit and truth.

And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

And he opened his mouth, and taught them, saying,

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

We must remember that there were ancient religions long before the Redeemer of the world was born, and the writers were men of divine knowledge. An ancient Japanese leader of religion writes,

I will halt here today and having purified myself, we will go forth tomorrow and worship in the temple of the Deity.

And a writer of Buddhism says,

Let us cultivate good will towards all the world. This is the mode of living.

In the chronological writings of Padre Claudio Clemente is conserved a form of prayer said to have been used by Columbus on Friday morning, October 12, 1492, as he stepped on the land of the New World. The prayer was used by Cortez, Balboa, and Pizarro later on in their discoveries.

O God, our Father, eternal and omnipotent, Creator of heaven and earth and sea, we glorify Thy Holy name, praise Thy majesty, whom we serve in all humility, we give unto Thy Holy protection this new part of the world.

So many of the fathers of our church were descendants of the early Pilgrims to Massachusetts. For this reason we have always felt the beauty of the story

Friday, April 6

First Day

of the Pilgrim Fathers and their coming in the *Mayflower* to America in 1620. We have the story of Pastor Robinson uttering a farewell prayer to the Pilgrim Fathers as they left for America. In reading it, we see the prophetic spirit of it when he said:

I charge you before God and His blessed angels, that you follow me no farther than you have seen me follow the Lord, Jesus Christ. If God reveal anything to you, by any other instrument of His, be as ready to receive it, as ever you were to receive truth, by my ministry; for I am fully persuaded, I am very confident that the Lord has more truth yet to break forth out of His holy word.

It was Sir Isaac Newton who lived some three hundred years ago who wrote a book on mathematics which is said to be the greatest scientific work of its kind ever written. I speak of Newton for his life has always thrilled me. Born in 1642 in Lincolnshire, England, he was a frail little farm boy who used to wander into the gardens and fields where he lived. He would look up at the sun and stars, for to him they possessed such heavenly qualities unlike anything on earth. The sight of a falling apple one day caused him to wonder about the force that drew the apple to earth. Newton began to work with the laws of motion and universal gravitation. As a result he produced one of the greatest books of all times entitled, *Principia*. It was a scientific work of the highest merit. Just before he died he wrote that the wonders of the universe had been given their shape and motion by the hand of God.

A copy of the *Principia* was given to the Seventies' Library by Orson Pratt who had been called by President Brigham Young to go to Austria on a mis-

sion in 1864. Elder Pratt had already written and published his book called, *Biquadratic Equations*, which was used at the University of Vienna. It was in Vienna that he obtained Newton's *Principia* which he brought home to the Seventies' Library.

After the Quorum of the Seventy had been organized in Kirtland in 1835, the brethren were stirred by certain words of the Prophet Joseph Smith as found in the Doctrine and Covenants:

And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom, seek learning even by study and also by faith; . . . (D & C 109:7.)

The admonition of the Prophet grew in the hearts of the seventies who knew that they must become the missionaries of the Church. It was not long before a library was established which developed into one of the largest collections of history and literature in the early history of America. Books were brought from all over the world, and the collection of the great works of mankind stirred the seventies to a desire to develop the art of reading.

I pray that we may come to a greater appreciation of the truth and beauty of the divine books that teach the gospel of our Lord and Savior, Jesus Christ. Amen.

President David O. McKay:

Elder Levi Edgar Young of the First Council of Seventy has just concluded speaking. Elder Eldred G. Smith, Patriarch to the Church, will now speak to us. He will be followed by Elder Adam S. Bennion, who will be our concluding speaker.

## ELDER ELDRED G. SMITH

*Patriarch to the Church*

I APPRECIATE the prayers that have been offered in behalf of those who shall take part in this conference, and I pray that I shall receive my share of those blessings which have been asked.

I appreciated the privilege of attending the Los Angeles Temple dedication with

the other General Authorities of the Church, and I also want to express appreciation for the sustaining vote in my behalf of this assembly today, for I feel that is a very personal help and support to me in my work. I also wish to sustain with you the General Authori-

ties and others whom we have sustained in this conference, especially President McKay as the President of the Church of Jesus Christ of Latter-day Saints, who holds the keys of the gospel at this time through which we may receive the blessings of the Lord of salvation and eternal life which are promised through the gospel.

On that memorable occasion which we read of in the Book of Mormon, in Third Nephi, when Christ spoke from the heavens so that all could hear, he said,

Yea, verily I say unto you, if ye will come unto me ye shall have eternal life. Behold, mine arm of mercy is extended towards you, and whosoever will come, him will I receive; and blessed are those who come unto me.

And continuing further, he said:

... And whoso cometh unto me with a broken heart and a contrite spirit, him will I baptize with fire and with the Holy Ghost, ... (3 Nephi 9:14, 20.)

All are invited to come unto him that they may have eternal life. The glory of God is "... to bring to pass the immortality and eternal life of man." (P. of G. P., Moses 1:39.) The Lord wants only to bring us back into the presence of God. For that purpose he has established the priesthood on the earth. He has established his kingdom with just laws and ordinances, through obedience to which we may obtain eternal life in the presence of our Father in heaven.

All God asks of us is that we keep his commandments, that we obey the laws and ordinances of the gospel. These laws are not unjust, as are some which are given by corrupt rulers. They are simple laws which bring nothing but happiness to those who obey them.

The Prophet Joseph Smith makes the following comparison:

Were a king to extend his domination over the habitable earth, and send forth his laws which were the most perfect kind, and command his subjects one and all to yield obedience to the same, and add as a reward to those who obeyed them, that at a certain period they should be called to attend the marriage of his son, who in due time was to receive the kingdom, and they should be made equal with him in the

same; and fix as a penalty for disobedience that every individual guilty of it should be cast out of the marriage feast, and have no part nor portion with his government, what rational mind could for a moment accuse the king with injustice for punishing such rebellious subjects? In the first place his laws were just, easy to be complied with, and perfect: nothing of a tyrannical nature was required of them; but the very construction of the laws was equity and beauty; and when obeyed would produce the happiest condition possible to all who adhered to them, beside the last great benefit of sitting down with the royal robe in the presence of the king at the great, grand marriage supper of his son, and be made equal with him in all the affairs of the kingdom. (*Teachings of the Prophet Joseph Smith*, p. 52.)

Then the Lord has said, "Behold, mine arm of mercy is extended towards you." (See Jacob 6:5.) This means to all the inhabitants of the earth, not just to the few who then heard his voice, but to all the children of God, to the ends of the earth, to those of all nations, regardless of time or place of their life on the earth. Yes, his invitation reaches to those who lived before his ministry on the earth, who then or even now dwell in the world of spirits, to those who are yet to be born on the earth. Most important of all this invitation is to us, to all of this generation, to you and to me. Are you willing to accept his invitation, can you offer a broken heart and a contrite spirit, are you willing to seek him? He has said,

... seek, and ye shall find; knock, and it shall be opened unto you. (Luke 11:9.) ... Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you. (Matt. 6:33.)

The Prophet Joseph Smith said, "Search the scriptures," as Brother Kirkham has told us this morning.

Search the revelations, which we publish, and ask your Heavenly Father in the name of His Son Jesus Christ, to manifest the truth unto you, and if you do it with an eye single to His glory nothing doubting He will answer you by the power of His Holy Spirit. You will then know for yourselves and not for another. You will not then be dependent on man for the knowledge of God. (*Teachings of the Prophet Joseph Smith*, p. 11.)

Friday, April 6

First Day

The Lord is constantly making it easier to find him. He has established his Church with the divine authority to teach and administer in the ordinances thereof. He has established the missionary system to teach and to seek out those who wish to accept his invitation to eternal life.

It was a glorious privilege to listen to the testimonies of the mission presidents who have gathered here at this conference. Surely they are men of God, and they, too, will testify that as they work they receive more for their labors. I testify to you that our missionaries are in good hands.

Those who accept His invitation are surely blessed. It is a real thrill to see the joy expressed by these converts; many through tears of joy tell how wonderful it is that they have been privileged to receive the gospel. Some tell of the joy they received in going into the waters of baptism, that joy is increased again to a climax when they have the privilege of coming to the temple and enjoying the blessings of the sealing ordinances.

The Lord has recently provided more temples to make it easier for men to accept his invitation, including the new Los Angeles Temple. Not only does it make it easier for us, but it also leaves more of the people of the earth without excuse. And woe unto him who has the gospel taught to him and has all these opportunities given to him and does not avail himself of the blessings of the Lord. This may also be a fair warning to those who have the opportunity given to them to go forth to teach the gospel, and do not avail themselves of that opportunity. They too shall surely forfeit great blessings.

Foreign missionaries are not the only ones who have the privilege of teaching the gospel, for it is our privilege to teach the gospel in our own lives, as well as those who are called to local missions. I heard of a man who lived in Salt Lake City in the same house for seventeen years before joining the Church. When he was asked why he had not joined sooner, he replied, "No one asked me."

I talked with a man in Ogden who had lived in the same place for about fifty-five years and had recently accepted

the Lord's invitation. He told me no one had asked him before, either.

The invitation to receive eternal life requires more than mere acceptance of baptism. When we receive the Holy Ghost which reveals unto us the truth, it is then our responsibility to extend his invitation to others. This is one case where the more you give to others, the more you receive unto yourself. Then give generously in teaching the gospel. Accept of his invitation to receive him, that you with your family and friends may return unto our Father in heaven, exalted in his kingdom.

May the blessings of the Lord be with us, for I bear unto you my testimony that this is the gospel of Jesus Christ through which we may receive eternal life and become exalted in the kingdom of our Father in heaven. May these blessings be upon us, I pray, in the name of Jesus Christ. Amen.

#### President David O. McKay:

A meeting devoted to the work of foreign and stake missions will be held in the Tabernacle this evening at 7:00 o'clock. Mission presidents, all stake mission presidencies and district presidents are requested to attend this meeting. A special invitation is extended also to stake presidencies, high councilmen, bishops, presidents of Seventies quorums, and officers and members of auxiliary General Boards.

The Temple Presidents in attendance will please meet at 4:30 this afternoon. That is why we are dismissing a little early.

The singing for this session has been furnished by the Brigham Young University Combined Choruses, with Crawford Gates conducting and Alexander Schreiner at the organ. I do not know what to say to express your appreciation to these young people for their presence today. There comes to my mind a saying that:

There are gains for all our losses.  
There are balms for all our pain.  
But when youth the dream departs,  
It takes something from our hearts  
And it never comes again.

And just your presence today, young men and young women of the Brigham Young University, has rejuvenated our

hearts, but more than that, your singing this morning and this afternoon has been most inspirational. In behalf of the congregation and those listening in as well, I extend to you hearty thanks. The Lord bless you, I pray.

The meeting for the patriarchs was set at 8:30 tomorrow morning. That will not give you sufficient time. President Smith and the members of the Twelve, we would like you to meet them at 8:00 o'clock instead of at 8:30, in the Barratt Hall, if you will please.

The Brigham Young University Combined Choruses will sing, "And the

Glory of the Lord," conducted by Elder Gates, and the closing prayer will be offered by Elder John F. Hobson, president of Summit Stake, after which this Conference will stand adjourned until 10:00 o'clock tomorrow morning.

The Brigham Young University Combined Choruses sang an anthem, "And the Glory of the Lord."

Elder John F. Hobson, president of the Summit Stake, offered the closing prayer.

Conference adjourned until 10:00 a.m., Saturday, April 7, 1956.

## SECOND DAY MORNING MEETING

The Conference reconvened Saturday morning, April 7, at 10 o'clock a.m.

Music for this session of the Conference was furnished by the Relief Society Singing Mothers from the Pioneer, Salt Lake and Sugar House Regions, and Davis, Layton and North Davis Stakes, with Sister Florence Jepperson Madsen conducting.

### President David O. McKay:

At this the commencement of the third session of the 126th Annual Conference of the Church of Jesus Christ of Latter-day Saints, we are pleased to announce that the Tabernacle is filled as far as we can see to overflowing, and other meetings are being held in the Assembly Hall and in the Barratt Hall. These services are being broadcast over radio stations and television stations as heretofore announced.

We are pleased to welcome all who are present, particularly the servicemen who are in attendance, and officials of Church, State and Government. I note in the audience Senator Wallace F. Bennett, our Mayor, Adiel F. Stewart, educational leaders, Dr. A. Ray Olpin of the University of Utah, Dr. Ernest L. Wilkinson of the Brigham Young University, our State Superintendent, E. Allan Bateman, and there are possibly others, to all of whom we extend a most hearty welcome.

We have received messages of good will from some of our foreign missions. Here is one you will be interested in from New Zealand: "All the Saints and missionaries join with me in sending our Aloha Nui to you and the Saints assembled. Our three thousand Saints gather in Hamilton for our Annual Conference hui tau where the Spirit of the Lord blesses and stimulates us to be better Latter-day Saints."

And here is a cable from Sweden which came principally for the Los Angeles Temple dedication, signed by President Blomquist: "Wishes, love and greetings from the Swedish nation." We appreciate the spirit of unity, the realization that there are thousands of members of the Church, tens of thousands and hundred of thousands of others who are uniting with us in this worship. We are happy to thank those various television and radio stations for their courtesy in making available their time and facilities for this great assembly. We will announce later where they are.

This morning you will note with satisfaction and gratitude that we have the Singing Mothers with us. They are from the Pioneer, Salt Lake and Sugarhouse Regions and Davis, Layton and North Davis Stakes. Sister Florence Jepperson Madsen is conducting, with Frank W. Asper at the organ. These mothers inspire us just by their presence.

We shall begin these services by the Choir singing "Incline Your Ear," un-

Saturday, April 7

Second Day

der the guidance and leadership of Sister Madsen. The opening prayer will be offered by Elder William C. Olsen, president of the North Sanpete Stake.

The Singing Mothers Chorus sang, "Incline Your Ear."

Elder William C. Olsen, president of the North Sanpete Stake, offered the invocation.

**President David O. McKay:**

The invocation was offered by Elder William C. Olsen, president of the North Sanpete Stake.

The Relief Society Singing Mothers from the Pioneer, Salt Lake and Sugar House Regions, and Davis, Layton and

North Davis Stakes, will now favor us with, "Come Unto Him," conducted by Sister Florence Jepperson Madsen. Following the singing, President J. Reuben Clark, Jr. of the First Presidency will address us.

The Singing Mothers Chorus sang the anthem, "Come Unto Him."

**President David O. McKay:**

Mothers, there is just one word which partly expresses that inspirational singing. It's glorious.

President J. Reuben Clark, Jr. of the First Presidency will be our first speaker. He will be followed by Elder Adam S. Bennion.

## PRESIDENT J. REUBEN CLARK, JR.

*Second Counselor in the First Presidency*

**M**Y BROTHERS AND SISTERS: It is with deep humility that I rise this morning to say something to you. As always, I trust that you will add your prayers to mine that what I say may be of some value to us. Without the help of the Lord we stand but weak mortals, not able to do too much to the advancement of his cause.

I would like to begin by expressing my gratitude to our Heavenly Father for the devotion, the loyalty, and the great service of thousands of our Latter-day Saints. There is no sacrifice which they will not make. They stand as ready to do the bidding of the spirit as manifested through the Presiding Authorities of the Church as did the early Saints even in the time of the Savior and thereafter, and the early Saints in the beginning and the opening of this the Last Dispensation of the Fulness of Times. I am grateful to you for that. I appreciate that without that loyalty and that devotion the work of the Lord would drag, and we should not do the things that he desires that we should do. Thank you for your devotion, your loyalty, your service.

It is a trite expression that we live in an age of materialism, a materialism which has enthroned worldly things and in a materialism that has cast a

shadow even over our spirituality. As I see it, one of the great reasons for this is the shadow which we have cast over Jesus as the Christ. Even some of our great sectarian churches, like ourselves sons of our Heavenly Father, are forsaking him. They are making of Christ, as I have often said, a great teacher, a great philosopher, a great character, where they do not question that, but they deny to him that he was and is the Christ.

Of all of the innumerable testimonies regarding his personality, I should like to call your attention only to two or three. The first is the great prayer which he offered on the night before his crucifixion, after they had left the chamber and gone out to the Mount of Olives, that great prayer: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.) And the testimony of Peter before the Sanhedrin, when challenged as to the name by which he had performed the miracle at the Gate Beautiful of the temple, he replied: "... the name of Jesus Christ of Nazareth, ... for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:10, 12.)

And that testimony embodied in that



great declaration of the Father himself to Moses, because it is the epitome, the summary of the gospel of Jesus Christ: "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (P. of G. P., Moses 1:39.)

There has been an apostasy from that knowledge of the Christ. You know, the more I contemplate the life of the Savior, the more I am impressed, the more I come to value his lowliness, born in the home of a lowly carpenter, not in the halls of the great, not in the palaces of national rulers, but with royal blood in his mortal veins. I am impressed with the observation which he made to a man who came seeking to follow him, to go with him, and he said to the man, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." (Matt. 8:20.)

He was indifferent, so indifferent to the worldly things. His mind was fixed quite otherwise. The very temptation that came to him from Satan, when Satan offered him all the kingdoms of the world if he would merely bow down and worship him, offered him all the power that could be bestowed through human hands; but he cast that aside.

I recall how after he fed the multitude of five thousand, they would have taken him and made him king, but he thrust that aside also. Worldly power had no allurements. Worldly power was not for him.

I recall that as he stood before Pilate, Pilate's first question was political. "Art thou the King of the Jews? . . ." (Matt. 27:11.) And finally he said to Pilate, who six times tried to get the Jews to release Jesus—he finally said to Pilate, "My kingdom is not of this world," and that his mission was to establish truth, and then that poor, perplexed Pilate queried, "What is truth?" (See John 18:36-38.)

I have in mind the things which He did, the miracles which he performed. There were only three occasions, I believe, when he undertook specifically to provide food for the multitude or for anyone. The first was the feeding of the five thousand on the mount, the second was the feeding of the four thousand on the plain, and the third was

that beautiful incident on the Lake of Galilee after he was resurrected when, as the fishermen, the Apostles who had turned again to fishing, drew near the shore with their nets empty, he, the Resurrected Christ, stood on the shore with coats of fire and fish and bread prepared for eating.

I recall but one instance where in fact he furnished money, and I am not sure of another incident somewhat similar to it. I refer to the time when he lacked money for taxes, and he sent Peter down to secure it from the mouth of a fish. He was not providing money to those with whom he worked. The other incident where money was involved directly for him, was when he was asked if taxes should be paid to Caesar, and he, taking a coin and showing the image thereon, said, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." (Matt. 22:21.)

As to wealth: You will remember how the rich young ruler came to him and asked what he should do. The Savior told him to obey the commandments. He said, "Master, all these have I observed from my youth." Then said the Master, "Sell that thou hast, and give to the poor . . . and follow me." And the rich young man turned away. (See Matt. 19:16-22.) He wanted all of the spiritual blessings which God could bestow, but at the same time he wanted to retain his wealth.

John's disciples came questioning.

"Now when John had heard in the prison the works of Christ, he sent two of his disciples,

"And said unto him, Art thou he that should come, or do we look for another?

"Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

"The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." (Matt. 11:2-5.)

That is the work of the Savior.

On another occasion, he said unto another, "Follow me," but the other said, "Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead: but go

Saturday, April 7

Second Day

thou and preach the kingdom of God." (See Luke 9:59-60.)

"And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

"And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." (Luke 9:61-62.)

Much more along this line might be said, but I want to call your attention to his formula, the principle which guided him, and how beautiful it is, and how it lets all of us who are poor come to him, and how it promises to us his spirit. He said in the closing of the incident that was connected with the coming of the disciples, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." (Matt. 11:28.)

I thank the Relief Society for their song.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

"For my yoke is easy, and my burden is light." (Matt. 11:29-30.)

His gospel can be lived, can be enjoyed by the poorest of us; the poorest

of us may enjoy the blessings of the gospel, the blessings of the priesthood which accompany it. We need neither worldly position nor wealth in order to enjoy all that he has to give. His is the salvation and exaltation if we follow him, of all of us. There is nothing requiring more than a broken heart and a contrite spirit, and all that flows therefrom.

May the Lord give us the power so to live that we may have the blessings which he has promised; may he give us, to each of us, the broken heart and the contrite spirit; may we turn to Jesus the Christ, the Author of our salvation, our Elder Brother; may we worship him in spirit and in truth; may we approach our Heavenly Father through him, that his blessings may be ours, I humbly pray, in the name of Jesus. Amen.

#### President David O. McKay:

President J. Reuben Clark, Jr. of the First Presidency has just spoken to us. We shall now hear Elder Adam S. Bennion of the Council of the Twelve. He will be followed by Elder Richard L. Evans.

#### ELDER ADAM S. BENNION

##### *Of the Council of the Twelve Apostles*

**P**RESIDENT MCKAY, my brethren and sisters: To look at this great audience and to follow the strength of these leaders behind us, makes a man humble. I sincerely trust that the Lord may give me his spirit through the few minutes that I shall occupy.

It is a stirring thing to listen to these mothers sing. I think when I was a baby I must have been rocked asleep by a good mother because I have loved music ever since. Sister [Florence J.] Madsen continues to be a great blessing to this Church, and through her to all these wonderful women we give our appreciation.

President McKay yesterday afternoon against the pressure of time, with his usual graciousness, gave me a promise that I might suffer through another night. And I want to pay tribute to his prophetic insight. All night long I

suffered the pain of an undelivered speech. As a matter of fact, some of my good friends at the close of the meeting yesterday afternoon said I had never before been so effective.

This is my first experience with a warmed-over speech. I was so impressed with the presence of these fine young men from Oklahoma and Missouri and Texas, had I said it yesterday afternoon all I had in my heart then to say was, "The eyes of Texas are upon you." Not only the eyes of Texas but also the eyes of the Church are upon you, and the eyes of all America are upon you. When you take to the blue going back home, just know that our prayers go with you, with you and the stewardesses, too. We are judged by the young men and women of this Church, and could I have said it in the presence of that fine student body choir from BYU, I would

have said the Church is measured in no small part by the lives you fine young men and women live.

I met with a group of boys like these up in faraway Alaska. As I visited with them, I asked them how they were getting on and whether they saved anything. One of those fine young men said, "I have plans ahead. I am saving an E Bond—it is true it is a small one, only \$18.75 a month, but if I stay here for three years I will have \$1,000, and then if I have the good fortune to get my GI benefits, I am on my way through college." That prompted the thought that when we talk of Bonds, we usually talk in terms of money. But there are other bonds, and I want to turn to them for just a few minutes this morning.

Following yesterday's inspiring message from our President, I turned to a book that was handed me by my good friend, Orval Adams, a collection of talks of Frank Totton, one of the outstanding businessmen of America. When he died, his good wife gathered together, as a fitting memorial to her husband, some of the things that he had said. The friendliness of Orval Adams who put the book in my hands, I shall always appreciate.

I beg you to remember that this is the speech of a man who spent his life in banking. But he said to some fine men of America, "There are finer bonds than money bonds. They are more secure, and they pay finer interest." I want to turn to just one of the bonds to which he made reference.

I. And I quote: "There are family Bonds." I wish he could have sat here yesterday morning. "Nothing can impair these ties except ourselves. The average modern home is equipped with countless inventions which have practically eliminated the drudgery of housework. The mechanics of the home are faultless, but mechanics do not make a happy home. The success or failure of human relationships determines the value of human bonds. Some of us in moments of discouragement may think that the American home is breaking down. But in spite of the widely chronicled divorce cases the fact remains that many families are happy families: the father and mother still in love with each other and the children dutiful and respectful.

Business success, honors, titles, and rewards in the last analysis are all brought home to the family, and all those glittering accomplishments are empty honors indeed if one has not a proud family to share them. The family is by far the most important single institution in our commonwealth, and happy indeed is the man, who, when he closes his desk at night has before him the glad-some picture of the sparkling family group with which he shortly will have his evening meal. Family bonds are gilt-edged investments. If you wish to check me on this, 'ask the man who owns one.'"

I am prompted by that little article and what we listened to yesterday morning to add these humble suggestions to the parents who would continue to hold gilt-edged family bonds:

1. Live as you would have your children live.
2. Breathe affection into the family's circle by "staying engaged" as the years come and go.
3. Anticipate situations and keep discipline in the spirit of section 121 of the Doctrine and Covenants.
4. Know your children's companions. Invite them to share your home. Establish sensible coming-in times at night and know fully where their evening entertainment takes them.
5. Cultivate a family with shared responsibility in the home. The unkindest thing that parents who have worked hard can do in their lives is to deny the children the blessed privilege of work under responsible assignments.
6. Feature regular family prayers.
7. Build a spirit in the home in keeping with Galatians 5:22.

If I had a theme this morning it would be "Bonds—Series F." You have had your experience with the E bonds; these are F bonds. The first one is that family bond to which I have made reference.

II. The second is the Bond of friendship, one of the richest bonds in all the world.

I was prompted to say as I looked out over this audience, do not come to this conference with ten thousand people without shaking hands with two or three good men and women you never have met before. There are wonderful peo-

Saturday, April 7

Second Day

ple gathered here. If anybody is too bashful and thinks he would be snubbed, there is one handshake from one man who would love to share it with you.

I like to think of David and Jonathan—of Ruth and Naomi—and I like to think of the Prophet Joseph and Hyrum, who died together. I like to think of the three men who sit behind me. I like to think of the men that we visit week after week, you men who constitute stake presidencies and high councils and bishoprics, presidents of organizations—you will all bear me witness that along with all the gifts that come as a result of your callings, there is the blessed privilege of knowing one another well—the privilege of finding out how wonderful people can be.

I have always loved Dr. Samuel Johnson's famous admonition: "If a man does not make new acquaintances as he advances through life, he will soon find himself alone. *A man should keep his friendship in constant repair.*" (Ital. author's.)

Then I think of that wonderful line from Shakespeare:

Those friends thou hast, and their adoption tried,

Grapple them to thy soul with hoops of steel. (Shakespeare, *Hamlet* 1, 111, 62-63.)

Philips Brooks added the thought, "There is no more beautiful sight to see in all this world—full as it is of beautiful adjustments and mutual ministrations—than the growth of two friends' natures, who as they grow old together, are always fathoming with newer needs, deeper depths of each other's life, and opening richer veins of each other's helpfulness."

III. But the third of this series F bonds I want to leave with you this morning is Bonds of faith.

I am so glad that this conference was launched upon the basis of something you can do. It is no mere academic sort of thing; it is a way of life, this religion of ours. We can say with Micah:

He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? (Micah 6:8.)

*Family, friends, and faith*, to me are three of the supreme values of life!

Two days ago we had the privilege of listening to the witnesses of thirty-one mission presidents. Among the wonderful things they told us was the report of a conference in faraway Japan, where people sat all day long in a room unheated, so cold that every Saint gathered could see his own breath through the whole conference—but they stayed. That takes faith.

Crowded into this life, rich in experience through all the years, I bring you an experience that is a tremendous tribute to faith. It was not written in a parlor, and it does not reflect the ease and the comfort of a hammock under a tree. The little woman who penned these half-dozen lines sat guardian through days and nights over a son suffering cancer of the bone. Within the year she had lost her husband and faced the problem of trying to establish a farm with her nine children. She lives in my state. I am proud to know that women like this still live. With nine children, the eldest of whom was stricken so that only a miracle could preserve him, she wrote this:

I wrote my prayer of faith while I waited one awful night alone beside my boy in the hospital:

Let me ride brave and buoyant on the angry waves of life—  
Let me see to pluck the sweetness from each moment of strife—  
Let me borrow no trouble—  
Feel no pangs of fear—  
Let strength, calmness, peace be mine  
For I know Lord, thou art near.

That is faith!

You can invest in faith, my brothers and sisters, and it pays rich dividends, rich beyond any of the bonds I know.

Will you let me close with my simple witness to you in the terms of the faith that I cherish? I was born into this Church, proud that one grandfather came into the valley in '47 and that another one used to freight between here and the Missouri River. With that kind of heritage, God forbid that I should ever falter in the faith of those progenitors.

I have studied this gospel through four universities, and I am so happy to be

able to say that the more I have studied, the more wonderful this gospel becomes—so simple, so sublime, so satisfying. I give you my witness I have tried this gospel on, and it works—it works in every situation in life. And finally, I give you my testimony that the witness has come. It has come from Cumorah; it has come from Alaska; it has come from Hawaii; it has come from the hearthstone in my own home. I know as I stand here that God lives and hears and answers prayers. The recipient of answers to those prayers bids you to build richly, to invest in the bonds

that never fail—bonds of family, of true, sacred friends, and faith in Almighty God.

And I leave that witness with you, humbly, in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom you have just listened is Elder Adam S. Bennion of the Council of the Twelve. We shall now hear from Brother Richard L. Evans of the Council of the Twelve.

## ELDER RICHARD L. EVANS

### *Of the Council of the Twelve Apostles*

**I** SUPPOSE that the singing which most of us first remember is the singing of our mothers. I can remember, as a child, my cheeks wet with tears for the sweetness of my mother's singing. Music can be very mechanical or it can stir and feed and satisfy the soul. Of such we have heard here this day, and with you I am grateful for the sweetness of the singing of these mothers here assembled.

There is a sweet presence which I miss here this morning, and did yesterday—that of Sister McKay. I should like her to know that she is much missed at this conference. I have seen her and her beloved husband in their graciousness together in various countries, under many conditions, and when our President spoke of love at home yesterday and of what pertains to the making of a good home, I am sure he was speaking out of the experience of his life and heart, for his courtly graciousness and gentlemanly consideration of Sister McKay on all occasions, under all conditions, and in all places, has been a source of inspiration.

At a time of conference I am always faced with a dilemma—one which stems from the necessity of selecting always two subjects: one for the Sunday morning CBS broadcast and one for the regular conference sessions. It isn't ever easy. Those who work with me at the office know that I seldom select a subject for Sunday before Friday, and my family well know that the agonizing

experience between Saturday evening and Sunday morning does not see these short subjects in their final form until a very late hour. That is a dangerous way to live, a hazardous way!

People often ask why I do not work farther ahead. I cannot tell you why. I wish I could prepare in advance, and I have no criticism of those who do—I only envy them. But I have a conviction from experience that there is a kind of contagion in the air, and if one waits to catch it, he will come closer to the spirit of the occasion than if he prepares too far in advance. I have tried it both ways, and those things, even for radio, which I have prepared too far in advance seem to have a sort of pre-prepared flavor.

Fortunately for me today the theme I selected for tomorrow morning has been running concurrently in my mind with that which I should like to say in just a few words at this session of conference.

It is interesting how, in reading scripture over and over again, one often, after many readings and a long time, quite unexpectedly finds some word or phrase that comes into his consciousness with a new and particular meaning. I have had, within the last few hours, just such an experience.

This scripture, so familiar to you, and which will perhaps be the theme of the broadcast tomorrow morning, is no doubt one of the most quoted in the Church—one which I have read most

Saturday, April 7

Second Day

often and heard most often, even unto thousands of times—that “Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection. And if a person gains more knowledge and intelligence in this life” (and this is the phrase that struck me anew only yesterday) “*through his diligence and obedience* than another, he will have so much the advantage in the world to come,” not just a miscellaneous acquisition of knowledge, but knowledge and intelligence, through *diligence and obedience*. (See D & C 130:18, 19.)

Those words are most meaningful—and I have no fear of learning, of the pursuit of knowledge, for any of our young people, if they will keep in mind *diligence and obedience*—obedience to the commandments of God, diligence in keeping close to the Church, in keeping active, keeping prayerful, keeping clean, keeping circumspect in their conduct. It isn't learning or the love of learning, or knowledge, or the pursuit of any subject that would take from a man his faith, but it is failure to keep the commandments, the failure of a man to feed all sides of himself, and on this subject I should like to read just a few lines that I discarded from what might be used tomorrow morning, and make them serve now:

“Intelligence would not let a man lose his faith in finding truth. Learning does not lead to loss of faith. False learning might, but not true learning. Lack of learning may. Ignorance may. Failure to keep the commandments may lead to loss of faith. Loss of balance may lead to loss of faith. A man may pursue learning along too narrow lines and forget to feed all sides of himself; he may forget his spirit and starve it, but not learning itself leads to loss of faith, not the search for truth, for truth cannot come in conflict with truth. A man can have the pure love of learning and seek for it insatiably, and still keep a simple faith if he will keep the commandments, if he will feed his spirit, if he will be patient, and sweet in humility, and not commit himself to quick conclusions or tentative theories. If he will really seek for eternal truth, with ‘*diligence and obedience*’ he can keep and pursue an insatiable love of learn-

ing and still keep his faith, for ‘the glory of God is intelligence.’”

(That isn't too bad for something having been thrown away from what might be used tomorrow morning! Maybe I have been throwing away the wrong stuff! It's a terrible thing to have to put one's own immortal word-children in the wastebasket week after week.)

We are committed to continuous revelation, to an infinite search for truth, and there are some very significant lines accredited to Thomas Edison that I should like to share with you: “We don't know the millionth part of one percent about anything. We don't know what water is. We don't know what electricity is. We don't know what heat is. We have a lot of hypotheses about these things, but that is all; but we do not let our ignorance about these things deprive us of their use.”

We don't altogether know what faith is, or prayer, and the ultimate meaning or power of them. We don't altogether understand all the commandments, but the limitations of our knowledge should not keep us from observing them and using them, as we pursue learning and the love of learning, keeping the commandments of God and keeping close to him and his truth, in a well-balanced life, in the gospel of Jesus Christ, and using it as our standard as the measure of all things.

I am not concerned about the unanswered questions. I should like to know all the answers, but those I don't know do not bother me. This I know, and leave it with you as the conviction of my soul—that God lives, that Jesus the Christ, his divine and very Son, lives and stands by his side in the Godhead; that these two did appear to a young man, more than a century ago; that we live; that God made us in his image; that he has unspeakably great eternal blessings in store for us as we will search and seek and keep faith and keep clean, and keep his commandments and live in obedience and keep our lives balanced, and keep close to him.

In the wonderful words of Emerson: “All I have seen teaches me to trust the Creator for all I have not seen.”

God bless you, my brothers and sisters, in all things as you meet the daily

decisions of life and move on to those great as yet unseen activities and opportunities of eternity, toward which the ways of all of us move, I pray in the name of Jesus Christ. Amen.

### President David O. McKay:

Elder Richard L. Evans of the Council of the Twelve has just concluded speaking. The congregation will now join with the Singing Mothers in singing, "Now Let Us Rejoice." Elder Richard P. Condie, the Assistant Director of the Tabernacle Choir, will lead us.

## ELDER JOHN LONGDEN

*Assistant to the Council of the Twelve Apostles*

I HAVE NO DESIRE to stand here alone. Humbly, in every fiber of my being, I seek the blessing of my Heavenly Father that has been so richly manifested here this morning as we have listened to his true servants speak under his inspiration.

The hymn we have just sung ["Now Let Us Rejoice"] calls to mind an inspirational experience I shared just about six months ago with President and Sister Jacobsen of the Eastern States Mission. We visited Brother and Sister Moss who are assigned to take care of the Peter Whitmer home in close proximity where the Church of Jesus Christ of Latter-day Saints was organized 126 years ago. I suggested we sing "Now Let Us Rejoice in the Day of Salvation." I am grateful for the inspiration of that moment. The day of salvation, yes—

... but there be some that trouble you, and would pervert the gospel of Christ.

But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. (Gal. 1:7-8.)

These were the words of the Apostle Paul to the Galatians almost two thousand years ago. I testify to you this morning the words you hear in this conference are truly the gospel of Jesus Christ. It is his gospel—not the gospel of Peter, not the gospel of Mark, not the gospel of Paul, not the gospel of John, or any of the other of those great apos-

Elder John Longden, Assistant to the Twelve, will speak to us following the singing.

The Singing Mothers Chorus joined with the congregation in singing the hymn, "Now, Let Us Rejoice in the Day of Salvation."

### President David O. McKay:

Elder John Longden, Assistant to the Twelve, will now speak to us. Elder Longden will be followed by Bishop Thorpe B. Isaacson.

ties—they are merely the servants of the Lord Jesus Christ ordained to preach the gospel of Jesus Christ.

I should like to call the attention of the young people here and in the unseen audience to one or two thoughts which I trust will be a stimulation. Following the excellent remarks that have been given already, truly the word of the Lord, I would hope to continue in the same spirit.

How does our spiritual growth compare with our material progress? I realize that there would be those who would pervert the gospel, who would endeavor to weaken faith, who would endeavor to weaken the testimony of you young people as you go to study and improve your minds and to develop the intelligence which God has given you, but I humbly plead that you will always remember and understand who you are as you seek to study and to improve your minds. See that your spiritual growth keeps up with your material and economic progress.

I testify to you that you are the light of the world. Just previous to the statement which I quoted from Paul to the Galatian saints two thousand years ago, Jesus Christ, in his Sermon on the Mount said,

Ye are the light of the world. A city that is set on an hill cannot be hid.

Neither do men light a candle, and put it under a bushel, but on a candlestick; and

Saturday, April 7

Second Day

it giveth light unto all that are in the house.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. (Matt. 5:14-16.)

You have the opportunity to be the light of the world, for today is a new day. The eyes of the world, I feel, are upon us. All the glorious things that have occurred within recent months—the visit of the choir to Europe, the dedication of the temple in Switzerland, and then the Los Angeles Temple a few weeks ago, have focused much attention on the Latter-day Saints. In an hour and a half in Los Angeles in a taxi and on a bus and in a store, several people who did not know who we were—neither Sister Longden nor I, asked if we had seen the Mormon temple, and all seemed most anxious to talk about it. They said, “Be sure you see the Mormon temple and see the Angel Moroni.”

I thrill as I see tourists come to these grounds and on Main Street and look heavenward to see the Angel Moroni. There is much gratitude and appreciation swelling in my heart that that light has come into our lives. We should understand the message that he has delivered to the earth.

Yes, do not leave the Lord out of your studies. A few weeks ago I read the story of a great physician. Someone said to him, “How does it feel to have within your hands the power of life and death as you operate?” And he said, “I never feel that way. In fact, in my younger days when I was cocksure, I was glorying in my record. I was not humble. In an operation I had to reach a hairbreadth decision, and I was incorrect. So for some years I did not practise, and then as I sat one day meditating upon my failure, there was a spirit came to me. It seemed to say, ‘God has given you these hands. God has given you your brains—develop them and utilize them in worth-while effort,’ and so now, since taking up my practice again, I never take scalpel in hand unless there is a prayer in my heart, ‘O God, guide my hands, and give to me of thy knowledge, for thou art the Great Physician, and I am only thy servant.’”

I pray that we will have the desire to develop our spiritual selves, for only under and by and through that spirit can we attain the great accomplishments that are held out for us by our Heavenly Father. I ask, as you study the philosophies, that you will give the gospel of Jesus Christ an even break. Study consistently the truths embodied in this great gospel, which I testify to you has been restored to the earth in its fullness. Latter-day Saints need not wander in darkness.

In conclusion I should like to give you a spiritual thought. I visited the Juarez Stake just a little over two years ago. I went out into an apple orchard. I saw there a glorious harvest which they were reaping, the like of which I had never seen before. Branches were literally touching the ground, they were so heavily laden with delicious fruit. I know they were delicious because I sampled several of those apples. They were delicious by name and also to taste.

I said to the stake president: “How come? Do you have a harvest like this every year?” He said, “No, this orchard is ten years old, and this is the first time I have ever had or experienced such a crop.”

I said, “How do you account for it?”

“I’ll tell you. I decided deliberately to do something about it because I wasn’t happy with the results I was getting, and so last spring I placed a bouquet of flowers in every apple tree in that orchard, and then God provided the rest, for the bees came along, and they feasted upon those flowers, and they pollenized those apple trees, and here is the rich harvest.”

And I likened that to our lives. Are we pollenizing our spiritual lives with the things contained in the four standard works of the Church, which have been so beautifully called to our attention in this conference? God is anxious and ready to help us if we will only learn of him. I humbly pray, young people, that you will not leave the Lord out of your lives; and as you study, regardless of what the subject may be, you will realize that there is need to develop your spiritual natures.

God bless us so to do, and ever to be humble in accepting his blessings and



extending unto him our gratitude. I know that he lives. I know that he is ready to bless us if we will be obedient, diligent students, ever striving to be influenced by his spirit. This I pray, in the name of the Lord Jesus Christ, our Savior. Amen.

President David O. McKay:

Elder John Longden, Assistant to the Twelve, has just addressed us. We will now hear from Bishop Thorpe B. Isaacson of the Presiding Bishopric. He will be followed by Elder Milton R. Hunter.

## BISHOP THORPE B. ISAACSON

*First Counselor in the Presiding Bishopric*

**P**RESIDENT McKay, President Richards, President Clark, my brethren of the General Authorities, and my dear brothers and sisters: I feel very humble this morning standing before this great audience, this wonderful audience. I humbly pray that the Lord will answer my prayers and sustain me and guide me in what I shall say.

If I have the strength and if I may be forgiven, I should like to thank my wife for a prayer that she offered this morning. As we had our family prayers, she asked if she could say a prayer, also, and I felt ashamed that I had not asked her without her asking me. I think, brethren, that we ought to have our wives join often in our prayers. While they may not hold the priesthood, I am not so sure that the Holy Ghost does not function in the lives of our wives and mothers in probably a keener sense than in our own. After she had prayed for President McKay and all the General Authorities of the Church, she made a special petition to the Lord for her husband and asked that he could be blessed with courage, and then she said, "For courage cometh of the Lord."

Yes, young people, courage cometh from the Lord. Argument, debate, criticism, and faultfinding are not of the Lord. Despondency and discouragement are not of the Lord. Courage cometh from the Lord.

On Thursday morning it was our privilege as General Authorities of the Church to meet the First Presidency in the temple preparatory for this great conference. I do not have the ability to express to you and share with you the spirit of that meeting, but I can testify to you that I know that the spirit of the Lord was there in rich abundance and that the prayers that were offered and

instructions that we received were divine.

Someone said at the close of the meeting in the temple, "If we could only go now from this beautiful meeting in the temple to the conference, then we would not need to worry, because of the beautiful spirit present." I believe that same sweet spirit that existed in the meeting in the temple has carried over in full according to the prayers and the supplications there, pleading with the Lord to bless the conference. Yes, I think the same sweet spirit has been here as we prayed to the Lord that it would be.

Much has been said about the Aaronic Priesthood. I shall not forget the visit I recently made to the Susquehanna River and the feeling that I had as I stood somewhere near the spot where the Prophet Joseph and Oliver Cowdery went to seek the guidance of the Lord, and where John the Baptist appeared to them. I wonder if we can imagine how they must have felt when the heavenly messenger appeared to them.

You know, when the Prophet received his first vision, there were some who said he was not a learned man. Perhaps not, if you judge by the knowledge of men, but he had seen God. He knew more about God than any other man in his dispensation. He had seen the Resurrected Christ. He knew more about Jesus than any other man in this dispensation. To know God and his Son, Jesus Christ, as Joseph Smith knew them, is divine power and the fountain of all knowledge. Someone has said, "He who knows books knows much; he who knows nature knows more; but he who knows God has reached the goal of human wisdom."

Much has been said about the visitation of John the Baptist to the Prophet

and to Oliver. Oh, the feeling that they must have had! Oliver Cowdery attempted to write a letter to his brother, explaining the kind of feeling he had when the Aaronic Priesthood was bestowed upon him. Their eyes of spiritual understanding were opened. May I read a copy of the letter that Oliver sent to his brother describing the visit of John the Baptist and the restoration of the Aaronic Priesthood?

On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us while the veil was parted and the angel of God came down clothed with glory and delivered the anxiously looked for message, and the keys of the gospel of repentance. What joy! what wonder! what amazement! While the world was racked and distracted—while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld—our ears heard. As in the “blaze of day”; yes, more—above the glitter of the May sunbeam, which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the center, and his words, “I am thy fellow-servant,” dispelled every fear. We listened, we gazed, we admired! ‘Twas the voice of an angel from glory—’twas a message from the Most High, and as we heard we rejoiced, while his love enkindled upon

our souls, and we were rapt in the vision of the Almighty! Where was room for doubt? Nowhere; uncertainty had fled, doubt had sunk, no more to rise, while fiction and deception had fled forever. But, dear brother, think further, think for a moment what joy filled our hearts and with what surprise we must have bowed, (for who would not have bowed the knee for such a blessing?) when we received under his hands the Holy Priesthood, . . . (D.H.C. 1:43.)

May I plead with the boys of the Aaronic Priesthood and the men holding the Aaronic Priesthood to value highly that great blessing of the Aaronic Priesthood. May I plead with you, my brethren, my friends, and my associates, my business acquaintances, to make such adjustments as necessary in your lives and do not put it off too long so that you can have the joy and the blessings that come from the Holy Priesthood.

God bless you, I pray, in the name of Jesus Christ. Amen.

President David O. McKay:

Bishop Thorpe B. Isaacson of the Presiding Bishopric has just concluded speaking. We shall now hear from Elder Milton R. Hunter of the First Council of Seventy.

### ELDER MILTON R. HUNTER

#### *Of the First Council of the Seventy*

**M**Y DEAR brethren and sisters: It is with deep humility that I occupy this position this morning. I sincerely ask an interest in your faith and prayers and that the spirit of God may direct the things that I may say.

During the past eleven years in which I have served as a member of the First Council of the Seventy, I have had the marvelous opportunity, privilege, and blessing of participating in missionary work both in the stakes of Zion and in the foreign missions. I am indeed grateful for the numerous blessings derived therefrom and humbly express sincere thanks to my Father in heaven. I also take this opportunity to express deep gratitude to President David O. McKay, to his Counselors, and to President Joseph Fielding Smith, and to any others who have had a part in giving me

my assignments, because I love missionary work very much and have a strong testimony of the truthfulness of the gospel of Jesus Christ.

I know that the missionary program is one of the greatest assignments that God has given to the Church in this dispensation. I thoroughly appreciate the fact that the responsibility rests upon you and me to take the gospel to every nation, kindred, tongue, and people preparatory for the coming of the Son of Man. It is my firm conviction that when we have done this job sufficiently well, the Lord will accept our sacrifices, our efforts, and our accomplishments, and will usher in the millennial reign. The Savior told his apostles that

. . . this gospel of the kingdom shall be preached in all the world for a witness unto

all nations; and then shall the end come. (Matt. 24:14.)

As I stand here today, my thoughts revert to the numerous wonderful experiences which I have enjoyed while touring various missions. Perhaps paramount in these experiences are the missionary testimony and report meetings which I have attended. These meetings constitute some of the highlights of my life and especially of my participation in missionary work. In these meetings the elders and lady missionaries have poured out their deepest feelings unto God. On numerous occasions in those meetings missionary after missionary in deep humility bore witness that God lives, that Jesus is the Christ—the Savior of the world, that Joseph Smith was a prophet of God, and that the gospel is on earth again; and then with the deepest of gratitude each missionary in turn thanked God for the privilege of serving in the great missionary work, even expressing gratitude for the privilege of paying his own expenses or of his parents paying them. On all of these occasions the room was filled with the spirit of God, and the Holy Ghost bore witness to me that the gospel of Jesus Christ was true and that the missionary program was of supreme importance. My heart was filled to overflowing even beyond expression; and silently I thanked God for the gospel of Jesus Christ, for my membership in the Church, for my sacred testimony, and for my privilege of participating in missionary work.

On many of those occasions the thought came to my mind: "If the parents of these elders and lady missionaries could be here today and could feel, hear, and see what we are experiencing, they would be fully repaid for sending their children on missions."

In addition to the principal purpose of missionary work, i.e., finding the honest in heart, teaching them the gospel, and thereby bringing souls unto God, I truly believe that a mission is one of the greatest schools in the world for the personal development of the missionaries. Those humble laborers who put their hearts and souls into the work and lose themselves in the service of others naturally receive an individual growth and development beyond their

greatest expectations. I think there is no university that can better prepare our sons and daughters for positions of leadership and for life in general, developing their personalities more fully, than can service in the mission fields. From this viewpoint, as well as from many others, the missionary program is marvelous and a great blessing to the members of God's kingdom.

In addition to the personal development that the missionaries receive, they attain an enrichment of one of God's greatest gifts—an increased testimony of the gospel of Jesus Christ. By doing so they receive hidden treasures of knowledge—an absolute assurance that God lives, that Jesus is the Christ, the Savior of the world, and that the gospel has been restored to earth again—which knowledge surpasses anything which they could receive in a material way.

I rejoice in the numerous opportunities I have had to participate in the various phases of church work, and especially do I appreciate the privilege I have had of touring twenty-one missions which has given me the opportunity to bear witness to the truthfulness of the restored gospel and to the divinity of Jesus Christ in practically all of the major cities from Alaska in the north to the Panama Canal in the south. I sincerely thank my Eternal Father for these opportunities and once again express deep appreciation to the First Presidency and the Council of the Twelve, under whose leadership I serve.

Recently I had the privilege of touring the Central American Mission. Its headquarters are in Guatemala City. I am thoroughly convinced that there are prospects for unusual success in this mission. I am happy to report that under the able leadership of President and Sister Wagner, the proselyting work is going forward rapidly and successfully. The missionaries are laboring faithfully and enthusiastically. There was an average attendance of 229 percent throughout the entire mission tour, which fact indicates that the missionaries had done an unusually successful work in preparing the Saints and investigators for the conferences held during the mission tour. I congratulate President and Sister Wagner, as well as the missionaries of the Central Ameri-

Saturday, April 7

Second Day

can Mission, for their intelligent efforts and the high quality of work that is being done. May God's blessings continue to attend them.

I also congratulate all of the mission presidents and their wives in all the missions throughout the world for the unusual accomplishments that they are achieving. I know that the mission presidents are outstanding men and their wives are marvelous women. Perhaps in no period in church history has the leadership been better in the mission fields than at the present time. I also congratulate all of the missionaries throughout the world for the high caliber of proselyting work that is being done. I know of no time in the history of the Church when the missionary program has been carried forward on as energetic, intelligent, and high plane in general as is occurring at the present time.

I was especially grateful for the privilege of touring the Central American Mission because of my intense interest in the Book of Mormon and in the Lamanites or Indians. Perhaps there is no part of either of the Americas that has as many full-blooded Indians residing therein as do some of the countries of Central America. This fact is especially true of Guatemala. In that country approximately sixty percent of the people are full-blooded Indians. They are primarily of the Quiché Maya race. These people have refrained from marriage with white peoples primarily because they believe that their Indian blood and their people in general are equal, if not superior, to the white races. The parents among the Quiché Maya people regulate the marriages of their sons and daughters, just as did the parents in ancient Israel. It is their purpose to see that their children marry within their own race and preserve their own religion and culture as far as possible.

The Quiché Mayan Indians have a great heritage and an unusual culture. They are a very religious people. Their religion became definitely paganized following the Book of Mormon period; however, a study of their religious beliefs and practices readily reveals the fact that the roots of many of their religious practices extend back into Book of Mor-

mon times when the true gospel of Jesus Christ was had by their ancestors.

Following the Spaniards conquest of the Quiché Mayas during the sixteenth century, the Catholic *padres* soon found that they could not stamp out the Indians' religion; thereupon they superimposed as many of the Catholic beliefs and practices on the Indian religion as the natives would take, making the Quiché Mayan religion of today a conglomerate.

It is my personal belief that the Quiché Mayas of Guatemala are as directly descended from Book of Mormon peoples as any of the Indians of the Western Hemisphere. Through my research and personal contact with these people, I have learned that they have many traditions that have a kinship to the Book of Mormon teachings. This fact holds true in the written works, such as the *Title of the Lords of Totonicapán*, the *Popul Vuh*, and *The Annals of the Cakchiquels*, as well as in their oral traditions, many of which have been handed down from generation to generation to the present day. The fact that many of the Quiché Mayas do not speak Spanish but have retained their native tongue has made it possible for their traditions to be carried forward unpolluted to our day.

I had been informed that the Quiché Mayas of Guatemala still retained many of their ancient traditions, some of which evidently had their roots in Book of Mormon times, and so when I received the assignment to tour the Central American Mission, I wrote to President Wagner and requested that his missionaries arrange for me to interview some of the old Quiché Maya Indians at Totonicapán. I advised the president to have the missionaries make arrangements for me to interview someone who was well informed on the traditions of that people. In accordance with my request, when I arrived at Totonicapán I found that the missionaries had engaged the services of a man named Jesus Caranza Juarez. Mr. Juarez was a very intelligent person. He not only spoke Quiché Maya, but he also was very apt in the use of the Spanish language. He had been initiated in all the rites and rituals of the Quiché Maya religion and had a thorough under-

standing of the traditions of that people. For these reasons he was an ideal person to interview.

Since I do not speak Spanish, I asked one of the missionaries to act as interpreter. I said to the missionary, "Do not give Mr. Juarez any lead questions that might indicate to him the kind of answers that we desire to receive. I want to know the exact and accurate traditions of his people; and so I would suggest that you ask simple, straightforward questions; for example, the first question I suggest that you ask is: 'What are the Quiché Maya practices and teachings regarding marriage?'"

Once again I warned the missionary to make no explanation to Mr. Juarez but merely to give him the direct question as I had suggested. This procedure the missionary followed. In response to the foregoing question, Mr. Juarez immediately replied:

"Marriage is the most sacred, the most revered, the most holy, and the greatest of all the religious teachings and practices in the Quiché Maya religion. We have two kinds of marriages. In one kind the ceremony is performed by the priest. Only the good people marry in this kind of marriage. By good people I mean those who do not get drunk, those who do not steal nor lie, and those who are morally clean—in brief, the people who live in accordance with all the teachings of the Quiché Maya religion."

Then he said, "The priest performs the marriage ceremony for those good people; and when he marries them, they are married not only for this life but for the next world also. They remain husband and wife forever."

I was surprised, in fact astonished, to get such an explanation regarding the marriage custom of the Quiché Maya Indians, and so I injected a question at this point. I said to the missionary, "Ask Mr. Juarez where the Quiché Maya people ever got such a teaching and practice in their religion. Ask him if they got it from the Catholic Church?"

The reason I asked that question is because the Catholic religion is about the only one that has made much headway in Guatemala. The Quiché Maya Indians have had some of the Catholic beliefs and practices superimposed upon

their ancient paganized Indian religion.

The missionary asked Mr. Juarez the question as directed, and Mr. Juarez immediately replied:

"Oh, no! Certainly not! We did not get that teaching from the Catholics. The Catholics do not have that kind of marriage, and they never have had that kind of marriage."

Then Mr. Juarez explained: "We got that type of marriage from our ancestors. It came down from generation to generation through tradition. Our people practised that type of marriage and had a belief in marriage after death many, many years before the Spanish conquest. In fact, it dates back as far as our traditions go."

I have never read in the writings of archaeologists or other students of the Quiché Mayas that these Indians perform marriages which they believe will endure after death. Perhaps the fact that these Indians believe that their marriages continue for the next world would not be of interest to most people who contact them, and so authors would neglect to make a record of that practice even if they had been told that such existed.

Although I was greatly surprised to find that the Quiché Maya Indians practise a form of marriage which they believe will endure throughout the next world, I was pleased to learn that such was their tradition because I have understood that every time the gospel of Jesus Christ has been on the earth in its fulness that God's true law of celestial marriage constituted part of that gospel. I also know that the true gospel of Jesus Christ was had in ancient America in Book of Mormon days, and certainly the Nephites would have had the true order of celestial marriage. Thus the Quiché Maya Indians of Guatemala, being descendants of the Book of Mormon peoples, have preserved in their system of marriage certain things which hold a resemblance to the true order of marriage as given by the Lord to the Nephites.

Mr. Juarez continued his description of the Quiché Maya custom of marriage by describing the other type of marriage in a rather interesting terminology. He said:

"The other kind of marriage our peo-

Saturday, April 7

Second Day

ple call the renegade marriage. Those who receive this kind of marriage are the people that the priests will not marry because they are not good people. They do not live in accordance with the teachings of the Quiché Maya religion."

Then he explained why they were not good people, pointing out that their lives were opposite to the lives of the people who were married by the priests for this life and for the world to come. He said:

"These people who receive the renegade marriage get drunk. They are not honest. They are immoral, and they are not people of good integrity. Their marriages last only until death. They are not married for the world to come."

Mr. Juarez also described to us the various orders of the Quiché Maya priesthood. He stated that the priests were selected from among the spiritual-minded or psychic boys just as they merged into adolescence; and then he explained how these boys were trained for their appointments as priests. He also described to us the Quiché Mayas' system of baptism and the various other rites in their religion, as well as the tradition of their origin.

As you probably already know, the Quiché Mayas have a tradition that they are descendants of Abraham and Jacob, being of the house of Israel. Their traditions maintain that their ancestors came from over the sea and that they were brought to America by the Lord, being led by a prophet of God. They also maintain that that prophet had a peculiar instrument which guided them here which instrument operated in accordance with the faith of the people. Certainly one readily recognizes that instrument as being the Liahona, which is described in the Book of Mormon. (Alma 37:38.) All of the foregoing claims made by the Quiché Maya Indians are recorded in their early writings, and of course they correlate quite closely with the account given in the Book of Mormon.

The following day after interviewing Mr. Juarez at Totonicapán, the mission president, his wife, some missionaries, and I drove to Chichicastenango, Guatemala, for the purpose of attending a Quiché Maya religious service. At eight

o'clock in the morning in the St. Tomas Cathedral, erected for the Indians by the Catholic Church, the Catholic priest conducted mass for the Indians, it being a Catholic religious service.

As soon as the Catholic mass ended, the Indians conducted their own religious services, which in general were definitely pagan but in which I could also readily recognize some factors which evidently had their origin in Book of Mormon days.

I was intensely interested to see twelve Quiché Maya men on the stand at the front of the cathedral presiding over the Indian services. I asked a young Quiché Maya man who was serving as our guide who those twelve men were. He replied:

"They are the twelve high priests who are in charge of the Quiché Maya religion."

I then asked, "Why twelve?"

The answer I received was: "Custom, tradition!" And then the guide explained that the twelve men were the best men that could be found among his people. He said that they were selected to be head over the church because of their good characters, because of their abilities of leadership, and because of various other good qualifications which he enumerated.

This young man who was serving as our interpreter could speak English fluently as well as Spanish and Quiché. He informed us that he had had very little schooling and had learned English and Spanish from the tourists. This fact indicated to me that he was very intelligent.

In a recent conversation with President Edgar Wagner of the Central American Mission, I stated that it was my opinion that if his missionaries could convert this Quiché Maya guide and several other young men of similar abilities—young men who could speak Spanish, English, and also Quiché—and then if they were called to do missionary work among the Quiché Maya people, they perhaps would make a marvelous contribution in taking the gospel to those people. Some of the elders from the United States could be assigned to serve as companions to the Quiché Maya missionaries for the principal purpose of giving them a basic

understanding of the gospel. Then these Quiché missionaries, who would undoubtedly be favorably received by their own people, could easily obtain admittance into the homes of the best of the Quiché Maya families, perhaps even into the homes of the twelve high priests who preside over their church. In this way the gospel of Jesus Christ, with special emphasis on the Book of Mormon, could be taken to the Indians who speak only Quiché. I believe that these Indians would readily recognize that the Book of Mormon was their book, since the traditions which they hold so sacred fit so well with the teachings of that book.

At the present time we are not able to do missionary work with a vast majority of the Quiché Maya Indians because they do not speak Spanish or English and our missionaries do not speak Quiché. These Indians are a very religious people, practising their own religion according to their highly cherished traditions. I believe the day will come when missionary work will go forth with much power and success among this people. At that time we shall see results similar to those which we read about in the Book of Mormon when the sons of King Mosiah did such phenomenal work among the Lamanites. Eventually the day of the Lamanites will come when all of the predictions regarding them made by the holy prophets and recorded in the Book of

Mormon will be fulfilled. It is my opinion that at that time thousands and thousands of the Quiché Maya Indians will join the Church of Jesus Christ of Latter-day Saints and will become valiant in the faith.

In closing I humbly ask God's choicest blessings to come upon the missionaries in the Central American Mission and also upon the missionary work throughout the entire world. May the proselyting program go forward with much force that the honest in heart may be sought out quickly. This I ask humbly, in the name of Jesus Christ. Amen.

President David O. McKay:

The Relief Society Singing Mothers will now favor us with "Christ Is Risen," conducted by Sister Florence Jepperson Madsen. The closing prayer will be offered by Elder Grant G. Woolley, president of Lethbridge Stake, after which this Conference will stand adjourned until two o'clock this afternoon.

---

The Relief Society Singing Mothers Chorus sang the selection, "Christ Is Risen."

President Grant G. Woolley of the Lethbridge Stake offered the closing prayer.

Conference adjourned until 2 o'clock p.m.

## SECOND DAY

### AFTERNOON MEETING

The fourth session of the Conference convened in the Tabernacle Saturday afternoon, April 7th, at 2:00 p.m.

The music for this meeting was furnished by the Relief Society Singing Mothers of the Pioneer, Salt Lake and Sugar House Regions and the Davis, Layton and North Davis Stakes, Sister Florence Jepperson Madsen conducting.

President David O. McKay, who was presiding and conducting, opened the session with the following introductory statement:

President David O. McKay:

For the benefit of those standing in the doorways—we are pleased to announce that overflow meetings are being held in the Assembly Hall, in Barratt Hall, and over public address system; by television through arrangement with KSL over three television stations in Idaho, and over 12 radio stations in Utah, Idaho, Colorado, Nevada, and Arizona. The names of these stations were announced just a few minutes ago.

The Relief Society Singing Mothers

Saturday, April 7

Second Day

from the Pioneer, Salt Lake and Sugar House Regions, and Davis, Layton, and North Davis Stakes are with us this afternoon to furnish the music for this, the Fourth Session. Sister Florence Jepsen Madsen is conducting and Elder Frank W. Asper is at the organ.

We shall begin these services by the Singing Mothers favoring us with "The Winty Day Descending to Its Close."

The opening prayer will be offered by Elder Royle S. Papworth, president of Columbia River Stake.

---

Singing by the Relief Society Singing Mothers, "The Winty Day Descending to Its Close."

The opening prayer was offered by Elder Royle S. Papworth, president of the Columbia River Stake.

### ELDER DELBERT L. STAPLEY

*Of the Council of the Twelve Apostles*

**F**IRST I SHOULD like Elder [Adam S.] Bennion to know that it doesn't take a prophetic statement for one to suffer. I have been suffering since yesterday morning when it was anticipated that I should speak.

I desire to preface what I have to say today by recognizing and paying honor to our beloved President, David O. McKay, who has rounded out fifty years of devoted service as one of the General Authorities of the Church. I want you to know that it is a great privilege and blessing to be associated with him in the General Councils of the Church. We love him as you love him. It is our privilege to feel the strength of his spirit, the power of his personality, the strength of his character, and the inspiration of his soul as we associate daily with him in the affairs of the Church of Jesus Christ of Latter-day Saints.

President McKay is the epitome of saintliness, for he has incorporated into his life the great truths of the gospel of our Lord. We all know that the gospel has a great refining influence in the lives of those who accept it and who obey it. It is a great blessing in our Council, after a matter has been taken

### President David O. McKay:

President Royle S. Papworth of the Columbia River Stake just offered the invocation.

"O Savior, Hear Me," will now be rendered by the Relief Society Singing Mothers, and Elder Delbert L. Stapley of the Council of the Twelve will be our first speaker following the music.

---

Selection by the Singing Mothers, "O Savior, Hear Me."

### President David O. McKay:

Elder Delbert L. Stapley of the Council of the Twelve will be our first speaker. He will be followed by President Joseph Fielding Smith.

care of, to hear President McKay say: "The will of the Lord has been done." My brethren and sisters, President McKay has given a long, faithful, and devoted service to this Church and its people. Truly he represents everything the Church teaches, and it couldn't fall to an individual to have a greater privilege than to sit at his feet and to learn of him. There is not anything too unimportant for him to give his personal attention and consideration. The Lord loves him and is sustaining him by his holy power. He represents what we look for in a prophet of the Living God. I hope we will all pay him honor on this important day in his life.

Now, my brothers and sisters, today I should like to represent another voice speaking in behalf of the Lamanite people and the Church's responsibility to them, with the hope we shall all be encouraged more fully to support and carry the Lamanite banner until these people of chosen lineage realize every privilege and blessing promised to them by revelation and prophecy.

While there are many scriptural statements in the Book of Mormon that support with unquestioned evidence a return to them of the true gospel of our



Lord and the restoration of promised blessings as members of the house of Israel, I shall refer to three only:

In 1 Nephi, 15th chapter, we are informed by Nephi that in the latter days and many generations after the Messiah shall be manifested in body unto the children of men, then shall the fulness of the gospel of the Messiah come unto the gentiles, and from the gentiles unto the remnant of father Lehi's posterity, who are the American Indian and his blood relations in the isles of the Pacific.

"And at that day shall the remnant of our seed know," continues Nephi, "that they are of the house of Israel, and that they are the covenant people of the Lord; and then shall they know and come to the knowledge of their forefathers, and also to the knowledge of the gospel of their Redeemer, which was ministered unto their fathers by him; wherefore, they shall come to the knowledge of their Redeemer and the very points of his doctrine, that they may know how to come unto him and be saved." (1 Nephi 15:14.)

Now, my brothers and sisters, as I speak of the Indians, I have in mind all elements of this branch of the house of Israel.

When the Savior visited the Nephites on this continent following his resurrection on the Eastern Hemisphere, he informed them that the establishment of his Church among the gentiles in this land of freedom, the coming forth of the Book of Mormon and its teachings to their descendants, was the sign by which they were to recognize his work among the children of men. Then he affirms:

And when these things come to pass that thy seed shall begin to know these things—it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel. (3 Nephi 21:7.)

Mormon, a great prophet toward the close of the Nephite history, speaks of the loathsome state to which the Indian should fall, beyond the description of that which ever had been among the Nephites or the Lamanites, and then declares that after the scattering of his

people by the gentiles and after they have suffered much affliction and tribulation, then the Lord will remember the covenant which he made unto Abraham and to all the house of Israel.

When the Lord brought forth the record of the Book of Mormon to Joseph Smith in this dispensation, he committed to his Church with that important record the responsibility of taking to the Indian and Lamanite people the knowledge of their forefathers and the fulness of the gospel, which record also includes the Lord's promises to them as a branch of the house of Israel.

In the Doctrine and Covenants, section 3, the Lord, after reproving the Prophet Joseph Smith for the loss of certain manuscripts relating to the first part of the Book of Mormon, declared:

Nevertheless, my work shall go forth, for inasmuch as the knowledge of a Savior has come unto the world, through the testimony of the Jews, even so shall the knowledge of a Savior come unto my people—

... through the testimony of their fathers—

And this testimony shall come to the knowledge of the Lamanites, and the Lemuelites, and the Ishmaelites, who dwined in unbelief because of the iniquity of their fathers, whom the Lord has suffered to destroy their brethren the Nephites, because of their iniquities and their abominations.

And for this very purpose are these plates preserved, which contain these records—that the promises of the Lord might be fulfilled, which he made to his people;

And that the Lamanites might come to the knowledge of their fathers, and that they might know the promises of the Lord, and that they may believe the gospel and rely upon the merits of Jesus Christ, and be glorified through faith in his name, and that through their repentance they might be saved. (D & C 3:16-20.)

Very shortly after this revelation was given, the Lord gave another revelation that instructed the Prophet to open the work among the Lamanites, as we learn in reading section 28 of the Doctrine and Covenants, wherein Oliver Cowdery was called as the first missionary to the Indians from the newly restored Church. The assignment reads:

And now, behold, I say unto you that you shall go unto the Lamanites and preach

Saturday, April 7

Second Day

my gospel unto them; and inasmuch as they receive thy teachings thou shalt cause my church to be established among them; . . . (*Ibid.*, 28:8.)

Three others were later appointed by revelation to accompany Oliver Cowdery on this first mission to the Indian people.

[President Brigham Young gave much prayerful thought and attention to promoting the gospel among the Indians and in establishing friendly relations between them and the Saints.]

President John Taylor was greatly concerned about an active Lamanite program, for he declared:

The work of the Lord among the Lamanites must not be postponed, if we desire to retain the approval of God. Thus far we have been content simply to baptize them and let them run wild again, but this must continue no longer; the same devoted effort, the same care in instructing, the same organization of priesthood must be introduced and maintained among the house of Lehi as amongst those of Israel gathered from gentile nations. As yet, God has been doing all, and we comparatively nothing. He has led many of them to us, and they have been baptized, and now we must instruct them further and organize them into churches with proper presidencies, attach them to our stakes, organizations, etc. In one word, treat them exactly in these respects, as we would and do treat our white brethren. (*The Gospel Kingdom*, p. 247.)

President Wilford Woodruff stated:

I am satisfied that, although we have done a little for the Lamanites, we have got to do a great deal more. (*The Discourses of Wilford Woodruff*, p. 296.)

President George Albert Smith, in inaugurating work among the Indians during his administration, strongly emphasized the importance of the Church mission to the Indians in these simple yet dynamic words:

"The day is here for the gospel to go to the Lamanites, and we must never fail them again."

This was later reaffirmed by President David O. McKay when he emphatically declared: "God would hold us accountable if we failed."

These statements make unmistakably clear what our duty is to the Indian people. Now, my brothers and sisters,

we should not deny to them longer their full rights and opportunities for blessings. We must always remember, we only have the authentic record which furnishes the true origin of the American Indians, their history and God's work and gospel teachings among them. Great are the promises of the Lord unto the Indians, which spiritual blessings this people alone hold the keys, rights, and powers to grant and bestow upon them.

In a sense I do not feel sorry for the Indian people because they are children of promise, belonging as they do to the house of Israel and are the posterity of Abraham, the father of the faithful, through whose lineage the Lord promised that all nations of the earth are to be blessed; therefore, they are a chosen race and people unto God, possessing a divine and royal heritage. However, I do feel sorry about the lack of privileges, denial of citizenship rights, and insufficient opportunities for schooling and culture which continue to shroud them in darkness and despair. There are too many of them in our modern day, living under most primitive conditions and circumstances which destroy faith, initiative, ambition, and confidence. That it required hundreds of years for the Indians to reach their low state of degeneracy does not allow the Church or the nation unlimited time to return them to the high civilization and spiritual activation they once enjoyed nor the opportunities and blessings of our present enlightened era of scientific knowledge, productive achievement and culture.

Our apparent insufficient interest and somewhat unsatisfactory follow-up of the Prophet Joseph Smith's taking the Book of Mormon and the gospel to the Indian as well as partial failure to heed the counsel of all presidents of the Church in relation to this program, is an indictment against us and represents a challenge and an obligation we cannot afford longer to ignore.

It is unfortunate that we have permitted others to indoctrinate them to different ways of life than that of their fathers as recorded in the Book of Mormon. Our efforts over the years have not been sustained, but intermittent, and each stoppage of activity causes us

to lose ground and permits others to become more firmly entrenched, creating a serious proselyting problem which could in large measure have been avoided. The Indians themselves have chided the missionaries about such conditions and occurrences.

Without question in my mind, we must fulfil completely the Church duty to the Indian and thus lay suitable plans to prevent any future departure from a chosen course of intense missionary activity among them. We truly cannot afford to neglect them again. If called to an accounting by the Lord, could we vindicate the apparent indifference towards them? The Lord has counseled that we are not to be commanded in all things and he that doeth not anything until he is commanded and receiveth a commandment with doubtful heart and keepeth it with slothfulness, the same is damned. (See D & C 58:26.) The revelations make clear the Church path of duty. What additional direction is needed to awaken us to the importance of this God-given task?

My brothers and sisters, the Indian cause and program is not a dead issue in the Church today but continues a constant challenge and duty. We must regain through devoted service to the Indian God's approval and blessing upon this most important assignment.

In my judgment, to be successful the Indian program must become a full Church effort that involves every person and organization. We should also encourage government bodies to study more thoroughly Indian problems, give them increasing local autonomy and furnish the type and quality of leadership and help to elevate the Indian to his rightful place of ultimate full citizenship with opportunity to enjoy every educational and work advantage that will make him independent and self-sustaining. Because the first inhabitants and rightful citizens of our great country are in a minority group does not justify indifference to their cause, nor should they be ignored by the strong political parties of our nation. The government, having subjugated and taken possession of their lands and made them wards of the government, places upon this nation

and people a debt and obligation that should be fully and honestly met to permit them in proper time to enjoy full rights and benefits of citizenship with economic and social privileges and proper home life in the society of American peoples.

Perhaps too thoughtlessly we consider the Book of Mormon as belonging to us exclusively, overlooking the source of its divine preparation, also the descendants of the people to whom the record was originally given. We hold it in sacred trust for the American Indian as well as for our own use. The Book of Mormon record has for the American Indian a familiar voice speaking as it does from the dust, of their ancestors.

We must rely on stake and full-time mission leadership and missionaries, priesthood quorums, also the Church auxiliaries, to carry forward this important work. I cannot promise you that it will be an easy task. It will be full of discouragements and will require years to attain reasonable progress, but when accomplished, think of the marvelous blessings and satisfactions we as a people can experience for bringing a backward branch of the house of Israel to a knowledge of truth and of their God. The problems and handicaps that now exist in working among the Indians cause an assignment to be distasteful to some, and because the results often are disappointing and quite unproductive, tend to frighten many away who are considered for missionary service among them. Perhaps they are fearful of what they might find and revolt against the idea of working and associating with these people who live under such humble circumstances and for the most part are without modern facilities that we accept as a part of our daily living. The Lord taught that to eat with unwashed hands did not defile a man, but those things which proceed out of the mouth and come forth from the heart, they defile the man. (See Matthew 15:18-20.)

We should take seriously these words of Jacob, the brother of Nephi:

Wherefore, a commandment I give unto you, which is the word of God, that ye revile no more against them because of the darkness of their skins; . . . (Jacob 3:9.)

Why do we as a people hesitate, my brothers and sisters, to pursue fully the work God has assigned us to do by revelation? How can the Indians be encouraged to a full life of opportunity, joy, and happiness without our help? As we meditate this challenge, we should remember the example of the Christ who humbly and graciously washed the feet of his disciples to teach them the lesson of humility in his service.

Calling to mind the vision and lesson given to the Apostle Peter, who at first resisted taking the gospel to the gentiles, "We cannot call that common or unclean which God has cleansed." (See Acts 10:15.) Does not that same counsel apply to us today, now that the time has arrived for the Indian to receive the fulness of the gospel of our Lord? I am firmly convinced the Lord in his own way is preparing the Indian people to receive the message of the restored gospel, but we must willingly cooperate with him in this program according to the important assignment given to the Church.

Now we should resolve, my brothers and sisters, to never give up in this program regardless of disappointments and discouragements, but fulfil in a pleasing way to the Lord our duty to the Indian people with patience, love, and kindness. Also, we must faithfully keep all promises made to them, and by real sustained interest and never failing them again build confidence through our ef-

forts to serve and thus create a desire within them for the gospel and kingdom of our Lord.

I do not want you to get the idea from this talk that the Church does not have an Indian program and is not making some progress in this field of service, because we are, but we must step up our efforts, increase effectiveness of the work, and accomplish much more than we are now doing to fully bless these people and to please the Lord, our God.

I recognize and express appreciation to those of our brothers and sisters who have given and are giving such faithful and devoted service to the peoples of Lamanite origin. I pray that the choice blessings of our Heavenly Father will be upon this branch of the house of Israel, that our efforts among them will never diminish but will continue to increase in order that they may enjoy the blessings that God has promised to them, which I humbly pray, in the name of Jesus Christ. Amen.

President David O. McKay:

That earnest appeal for the Lamanites to which we have just listened was given by Elder Delbert L. Stapley of the Council of the Twelve. President Joseph Fielding Smith, president of the Quorum of the Twelve, will now speak to us. He will be followed by Elder Henry D. Moyle.

## PRESIDENT JOSEPH FIELDING SMITH

*Of the Council of the Twelve Apostles*

**M**Y DEAR brethren and sisters: We are here assembled, as we assemble at every conference, for the purpose of being instructed, built up, and encouraged so that when we return to our homes, we will be able to teach our people and keep them in the path of truth. We may even be admonished, if that is necessary.

This afternoon I wish to bear testimony to the restoration of the gospel, to the mission of our Redeemer, to the call of the Prophet Joseph Smith and the establishment of this work in the dis-

pensation in which we live, known as the Dispensation of the Fulness of Times. I know absolutely that Jesus Christ is the only Begotten Son of God, the Redeemer of the world, the Savior of men insofar as they will repent of their sins and accept the gospel. Through his death he redeemed all men and took upon him that sacrifice which would relieve us of our sins that we may not answer for them if we will accept him and be true and faithful to his teachings.

I am just as fully satisfied, because I know, that the Father and the Son ap-

peared to Joseph Smith and revealed to him the great truth which had been lost because of the wickedness of the world; that they are separate distinct Personages; that the Father and the Son, together with the Holy Ghost, constitute the Godhead, the great ruling power of the universe; that Jesus Christ volunteered to come into this world to redeem it; that John the Baptist came to the Prophet, as did Moroni before him, and Peter, James, and John later, to give authority and to usher in the kingdom of God anew in this dispensation in which we live, because men had turned away from the truth. Through darkness which covered the earth they had lost the knowledge of God; they had transgressed the laws and changed the ordinances; and instead of teaching the simple truths of the gospel of Jesus Christ, they taught the commandments of men just as the Lord Jesus Christ declared to the Prophet Joseph Smith.

I am grateful for my membership in this Church, for the opportunity that has been mine to serve. My desire is to prove true and faithful to the end. I realize that this is the Dispensation of the Fulness of Times; that we live in perilous days; that men's hearts are failing; that contention prevails; nations stand in opposition to nations; and there is no peace.

## ELDER HENRY D. MOYLE

### *Of the Council of the Twelve Apostles*

I, like Elder Stapley, have had in mind calling to your attention at least, a part of the great service that President David O. McKay has rendered the Church and his Maker during the last fifty years, and particularly that service which has been rendered during the last twenty years since the establishment of the great Church welfare program came about.

When the Lord speaks through his servants, as he did in 1936, there is no room left for any doubt in the minds of true Latter-day Saints. We believe in the words of Amos which have been quoted here before today, that

Surely the Lord God will do nothing,

I realize, because I discover it, that there is commotion not only among men, but also in the elements pertaining to this earth; that they too are becoming angry. The judgments of the Almighty are being poured out upon the inhabitants of the earth by earthquakes, by flood, by famine and pestilence, and in many other ways, and all of these are signs that have been given by our Lord Jesus Christ to convince men upon the face of the earth that his coming is near, even at our doors.

When you return to your homes, teach the people. Call upon them to repent wherein they need to repent, to get on their knees before the Lord, to remember their covenants, and their obligations to keep them, and to walk faithfully and humbly in the sight of their Eternal Father.

That is one of the most important missions that we have. Let us carry it out, I humbly pray in the name of the Lord, Jesus Christ. Amen.

### President David O. McKay:

We have just heard President Joseph Fielding Smith, president of the Quorum of the Twelve. Elder Henry D. Moyle of the Council of the Twelve will now address us. He will be followed by Elder Alma Sonne.

but he revealeth his secret unto his servants the prophets. (Amos 3:7.)

In this respect we reaffirm our ninth article of faith:

We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the Kingdom of God.

There is a story that has oft been told by President McKay, particularly during the early days of the welfare program, that I should like to repeat. It is the story of an engineer who pulled his train into a station one dark and stormy night, and while the engineer was going

Saturday, April 7

Second Day

calmly about oiling his engine, getting ready for the next run, a timid passenger from the coach came up to him and asked him if he were not afraid of going out into the dark. Without looking up the engineer said, "I'm not pulling my train out into the dark tonight." "Oh, I beg your pardon, I thought you were going to be our engineer," said the man. "I am, but I won't be in the dark tonight." He said, "Why, I should think you would be very nervous with the lives of all these men and women on this train depending upon you." For an answer the engineer pointed up to the headlight that threw an intense white light several hundred yards ahead on the track and said, "When I pull out of this station tonight I am going to run just to the edge of that light, and when I get there, that light will be extended several hundred yards ahead, and I shall run to the end of that light and so on throughout the night. I'll be running in the light all the way." And the man replied, "Thanks for the lesson, faithful engineer."

President McKay continued: "I can say this to you: The first circle of light we have seen is October 1st, 1936, when by that date we shall see to it that we have sufficient food, fuel, clothing, etc., to see every needy family through this coming winter, and by the time we get to October 1st, the light will have extended sufficiently far to permit us to see the next move we should make. I can promise you one thing, that we'll be running in the light all the way through this dark night."

No more prophetic utterances, I am sure, could have been made at that time. And it is my privilege today to bear testimony to the fact that that prophetic statement has been fulfilled, and that ever since then we have been running in the light, and the story, of course, is not yet told but will yet reveal a great work of inspiration and of progress.

When we sing, "We Thank Thee, O God, for a Prophet" it has a meaning to Latter-day Saints; it has a meaning to welfare workers throughout the Church. Our presence here today indicates how happy and how grateful we are to live in a day and age when a prophet of God is in our midst. We

know that we are not left alone to our own judgment or the devices of men.

Those who have been helped by the program during the last twenty years are naturally grateful for the program of the Church, for the generosity of the Saints, and for the inspiration of the brethren who preside over them, but the interesting fact is that those who have been called to labor and to give and to sacrifice and to carry out this great work, are also extremely grateful. They are grateful for the opportunity that they have had to serve their fellow men. They know the truthfulness of the words that "it is more blessed to give than to receive." They have cause every day of their lives to thank the Lord for the privilege which has been theirs of carrying on this inspired work. As a matter of fact, this is the spirit of welfare work. It has insured its success from the beginning, and it will continue with us to carry on in the future.

I know of nothing more faith-promoting in the Church than to be associated with the welfare program and to participate in its activities. Back of it all has been the faithfulness and the devotion of the people of the Church. I do not want to deal in superlatives today, but I am sure that no credit would be too great for the membership of the Church who have met every emergency and have provided for every need which has made itself known since this great program was initiated. The people have not failed. They are not failing now. Their efforts are keeping pace with the needs of their brethren. Both have necessarily expanded as our problems have arisen.

Whereas twenty years ago we only had 115 stakes, we now have 227. Not alone has there been an increase in numbers, but our society has become more complex. I mean by that, of course, the society in which we live. So far as the Church is concerned, our society should be kept as simple as ever. Now in the world there are many limitations imposed upon our freedom of action, individually and collectively, many restraints upon us in government and industry, and in all our activities of life we are circumscribed, of necessity. Many of these influences are in-

sidious in their nature, some of which we are not aware of until we are struck with the full force and effect thereof, and often then we are left helpless if we stand alone.

I have long since been satisfied in my own mind that the commencement of our intensive collective effort to meet these problems was timed of the Lord. Had it not been for the inspiration of the Almighty, President Grant and his Counselors would not have foreseen as they did the future requirements to meet the changing conditions in the world in which we live. Their prophetic foresight made it possible for the people to anticipate and prepare for the future. They also gave us the plan under which we have operated. Up to this time, April 1936, most of our welfare cases were handled by the bishop, individually. He stood, as it were, alone out in the world, with his own resources pretty much, and the result was that he was not capable, standing alone, of meeting these intricate problems as they arose in our new society. With the advent of the program designed to meet our present complex problems, all the bishops of the Church were united in a way that each might share with the other, and all profit by the experiences gained throughout the Church.

But this change in the program from the individual bishop to the welfare program did not in any wise change the principle or the practice upon which our care for the poor was based. It still remains the work of the individual bishop to take care of his own. Thus we continue to carry out in the welfare program the mandate of the Lord given to us in the establishment of his Church and kingdom here in these latter days, just as it was imposed upon the people of prior dispensations.

What happened in the primitive church? The same practice of taking care of the poor and the needy, no doubt in a greater degree of perfection than now, for we are told:

... all that believed were together, and had all things common;

And sold their possessions and goods, and parted them to all men, as every man had need. (Acts 2:44-45.)

And the multitude of them that believed were of one heart and of one soul: neither

said any of them that ought of the things which he possessed was his own; but they had all things common. . . .

Neither was there any among them that lacked. . . . (Acts 4:32, 34.)

You know, King Benjamin, in speaking of those who would not assist the poor, would not succor the needy, said,

... O man, whosoever doeth this the same hath great cause to repent; and except he repenteth of that which he hath done he perisheth forever, and hath no interest in the kingdom of God. (Mosiah 4:18.)

And Amulek, speaking on the same subject, said:

"... behold, your prayer is vain, and availeth you nothing, and ye are as hypocrites who do deny the faith." (Alma 34:28) when we do not take care of the poor and the needy.

And in the opening of this dispensation, the Lord said unto us through his Prophet, Joseph Smith:

Behold, I say unto you, that ye must visit the poor and the needy and administer to their relief, . . . (D & C 44:6.)

And remember in all things the poor and the needy, the sick and the afflicted, for he that doeth not these things, the same is not my disciple. (D & C 52:40.)

I know of no more eloquent characterization of the welfare program than that made by President McKay on October 2, 1936, after we had had six months' experience in this work:

"I do not know of any activity," the President said, "with which we have been associated which promises more fruitful results in temporal and spiritual achievement than this Church security [welfare] program. . . . It is going to stand out in Church history as significant. . . . Brethren, I congratulate you with all my heart. You are not doing it for yourselves, but for others and for the Lord, by providing, and contributing to the progress and success of the Church.

"The development of our spiritual nature should concern us most. Spirituality is the highest acquisition of the soul, the divine in man; 'the supreme, crowning gift that makes him king of all created things.' It is the consciousness of victory over self and of communion with the infinite. It is spirit-

Saturday, April 7

Second Day

uality alone which really gives one of the best in life.

"Throughout this conference frequent reference has been made, and appropriately so, to the plan inaugurated by the General Authorities of the Church for the relief of those who are unemployed. It is at present one of our greatest, and one of the most important concerns of the Church. During the few minutes allotted to me I desire to call attention to the spiritual value of this important and far-reaching undertaking.

"In the 29th Section of the Doctrine and Covenants, we are told that all things unto the Lord are spiritual, 'and not at any time have I given unto you a law which was temporal; neither any man, nor the children of men; neither Adam, your father, whom I created.

"Behold, I gave unto him that he should be an agent unto himself; and I gave unto him commandment, but no temporal commandment gave I unto him, for my commandments are spiritual; they are not natural nor temporal, neither carnal or sensual.' (D & C 29:34-35.)

"It is something to supply clothing to the scantily clad, to furnish ample food to those whose table is thinly spread, to give activity to those who are fighting desperately the despair that comes from enforced idleness, but after all is said and done, the greatest blessings that will accrue from the Church security [welfare] plan are spiritual. Outwardly, every act seems to be directed toward the physical: re-making of dresses and suits of clothes, canning fruits and vegetables, storing foodstuffs, choosing of fertile fields for settlement—all seem strictly temporal, but permeating all these acts, inspiring and sanctifying them, is the element of spirituality."

That is the declaration of our beloved President to us, and it has been the inspiration not alone for the general Church welfare committee through all these years, but I am sure also the inspiration for you, my brethren and sisters, who have made this great accomplishment possible.

Historically important as is the past, our attention must now be riveted upon the present and the future while we are still taking care of our daily tasks.

It is of prime importance, of course,

that we should have acquired the various projects that we have throughout the Church, but it is my humble judgment today that it would be better for us never to have acquired a welfare project than to fail to take care of it now that we have it. The Lord will not hold us blameless, those of us who lead in the wards and the stakes of the Church, if we take of the funds of the people, those sacred trust funds, and purchase projects and then do not utilize those projects as the Lord would have us. So I say today that the severest test is here confronting us now.

Now we have never judged the success of our welfare projects by their earning power, by any profit which might accrue therefrom, nor have we judged them as they might function in time of plenty, where there is no unemployment, where we have been required to draw upon the busy people of the Church for the greatest contribution for their maintenance. We should never forget the fact that these projects reach the peak of their importance when they produce in time of need that which is necessary to meet the emergency, and which at the same time will furnish to the greatest number of men and women in periods of unemployment the employment by which they can gain that which they need for the sustenance of themselves and their families.

I say to you today, this welfare plan has become a great insurance, not only to the people of the Church but also to our neighbors and friends in the world. And you might ask me, of what benefit is this program to the world and particularly the communities in which we live. I say to you, it is a benefit to them because we are prepared and will continue to be prepared to take care of our own and thus relieve the public load and to give that which the public has to those who have not been blessed by the inspiration and direction of the prophet of God who leads the Church of Jesus Christ of Latter-day Saints in these days.

I want to say a word in conclusion about our tax situation. Some people both within and without the Church seem to worry about some welfare projects upon which no state tax has been levied. Let me say to you humbly,



my brethren and sisters, and to the world, that we pay in very deed a hundred percent of the production of these farm projects of ours to the same identical cause to which much of our taxes are dedicated. The gross production of our welfare projects goes to relieve a tax burden rather than the small fraction which would be charged us were we limited alone to the tax that might be levied upon it if it were not tax-exempt by law. I am sure that the people in the Church and out of the Church should have no worry about our not meeting our civic responsibilities. I am sure that we will always be found doing more than our share in the communities in which we live throughout the world. Think of it, with the great number of welfare projects we have now, scattered as they are throughout the United States and Canada, we can be assured that no particular climatic condition or no particular disaster could

affect us all, and that we are in the position where when one community is hurt we can draw from the other communities and the other projects of the Church to assist them. With every new project we have added insurance for our future welfare and protection.

I hope and pray that we may always be responsive in the future as we have been in the past to the great leadership of President McKay and to that inspiration and direction which will come to him as he continues to preside over us in the Church and kingdom of God, and this I pray humbly, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Henry D. Moyle of the Council of the Twelve has just addressed us. We shall now hear from Elder Alma Sonne, Assistant to the Twelve.

## ELDER ALMA SONNE

*Assistant to the Council of the Twelve Apostles*

**M**Y BRETHREN AND SISTERS: I want to say that I endorse with all my heart the remarks which have been made this afternoon by Elder Stapley, President Smith, and Elder Moyle, and I join with them in expressing my love and admiration for President David O. McKay, who has given this Church fifty years of unselfish service. I remember him for almost that number of years. During all of that time he has traveled through the nations of the earth representing this Church, explaining the gospel principles, and bearing his testimony to the divinity of this great work.

I had a friend once who was educated along literary lines. He told me one day that the finest sentence in all literature is in the Bible. When I asked him to repeat it he said, "God said, Let there be light: and there was light." (Gen. 1:3.) I suppose from the standpoint of beauty and majesty that sentence has no parallel, and yet I thought of another sentence, a sentence of only three words, spoken by the angel on the morning of the resurrection. The angel said, "He is risen." (Mark 16:6.) I believe that was

the most important announcement ever made to the world.

I rejoice in the stability of this Church, in the soundness of its doctrines, and I am very happy that all of those doctrines are in agreement with the Holy Bible.

I read a book the other night which suggested that the stories of the resurrection, and the stories of the miracles performed by Jesus originated during a period of myth making. I confess that I am somewhat annoyed when a supposed leader of a Christian church will make a statement like that. Strip the Christian religion of the doctrine of the resurrection, and you lose its motivating power, as was stated so well by President McKay the other day. There is no doctrine which received more attention of Christ's twelve apostles, whom he sent into the world, than the resurrection. To deny it is to be ruled entirely by skepticism and unbelief. Mankind needs to have a conviction concerning the resurrection of the Lord Jesus.

There are those who have relied entirely on their finite understanding and

Saturday, April 7

Second Day

their human vision which, to say the least, is darkened "by the shadows of earth." The human soul needs an anchorage. Man cannot live by bread alone. Mankind needs a vindication against the tyranny of death and against the ravages of time and decay. Jesus Christ and the prophets have supplied that vindication. The Savior supplied it when, in the throes of agony and death, he said to the felon on the cross: "To day shalt thou be with me in paradise"; (Luke 23:43) also, when he appeared to Mary in the garden, when someone said, "Woman, why weepest thou?" She said unto him, "Because they have taken away my Lord and I know not where they have laid him."

Jesus said unto her, "Woman, why weepest thou? whom seekest thou?" (John 20:15.) She supposed him to be the gardener, and said unto him, "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away." Jesus said unto her, "Mary." She turned herself and said unto him, "Rabboni, which is to say, Master." (See John 20:13-16.)

In all the writings, either ancient or modern, there is nothing more beautiful, more touching, and more reassuring than these words quoted by John. Jesus again supplied that vindication when he faced the apostles in an upper room and when he talked and ate with them: "A spirit hath not flesh and bones, as ye see me have," (Luke 24:39) said the Master. Again he supplied it when he restored the wavering faith of Thomas Didymus: "Reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side: and be not faithless, but believing." (John 20:27.) That circumstance led up to the last Beatitude, probably the mightiest of them all: "Because thou hast seen me, thou hast believed: blessed

are they that have not seen, and yet have believed." (John 20:29.)

That doctrine is the very foundation of the restored gospel of Jesus Christ. Jesus again supplied it when he appeared to Saul of Tarsus on the way to Damascus when he asked the question: "Saul, Saul, why persecutest thou me?" (Acts 9:4.)

And last, but not least, he gave to the modern world a vindication and an irrefutable witness when he appeared to Joseph Smith, the Prophet, in a grove of trees in New York, where God spoke these words:

"This is My Beloved Son. Hear Him!" (P. of G. P., Joseph Smith 2:17.)

The strongest fortification you and I can have against the uncertainties of life is the testimony which we have received from our Father in heaven concerning the resurrection. May we cherish it, and may we keep it strong; and may we always be valiant for the truth, I pray in the name of Jesus Christ. Amen.

**President David O. McKay:**

Elder Alma Sonne, Assistant to the Twelve, has just concluded speaking. The congregation will now sing, "We Thank Thee, O God, For a Prophet," conducted by Richard Condle. Following the singing, Elder Bruce R. McConkie will address us.

The Singing Mothers Chorus and the congregation joined in singing the hymn, "We Thank Thee, O God, for a Prophet," Richard P. Condle conducting.

**President David O. McKay:**

Elder Bruce R. McConkie of the First Council of the Seventy will now speak to us. Elder McConkie will be followed by Bishop Carl W. Buehner.

## ELDER BRUCE R. McCONKIE

### *Of the First Council of the Seventy*

**W**E BELIEVE in the law of justification. By virtue of this law, if a man walks, acts, and lives in this life in such a manner that his conduct is justified by the Spirit, he eventually will

attain an inheritance in the celestial world.

On the day the Church was organized, April 6, 1830, the Prophet, writing by way of prophecy and revelation,

summarized the basic doctrines of the Church. Among other things he wrote this:

And we know that justification through the grace of our Lord and Savior Jesus Christ is just and true. (D & C 20:30.)

In the summary of the gospel law given in the days of Father Adam, we find this sentence:

For by the water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified. (Moses 6:60.)

In the early 1830's, when the Lord was talking to the Prophet about what is called the new and everlasting covenant—that is, about the fulness of the gospel—he revealed this further truth relative to this great law of justification, and I think these following words are a perfect one sentence summary of the whole law of the whole gospel. The Lord said:

... All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made and entered into and sealed by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power ... are of no efficacy, virtue, or force in and after the resurrection from the dead. (D & C 132:7.)

One more expression in the revelations has bearing on this. The Lord said:

... the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true. (D & C 76:53.)

Now, to justify is to seal, or to ratify, or to approve; and it is very evident from these revelations that every act that we do, if it is to have binding and sealing virtue in eternity, must be justified by the Spirit. In other words, it must be ratified by the Holy Ghost; or in other words, it must be sealed by the Holy Spirit of Promise.

All of us know that we can deceive men. We can deceive our bishops or the other Church agents, unless at the moment their minds are lighted by the spirit of revelation; but we cannot de-

ceive the Lord. We cannot get from him an unearned blessing. There will be an eventual day when all men will get exactly and precisely what they have merited and earned, neither adding to nor subtracting from. You cannot with success lie to the Holy Ghost.

Now let us take a simple illustration. If an individual is to gain an inheritance in the celestial world, he has to enter in at the gate of baptism, that ordinance being performed under the hands of a legal administrator. If he comes forward prepared by worthiness, that is, if he is just and true, and gains baptism under the hands of a legal administrator, he is justified by the Spirit in the act which has been performed; that is, it is ratified by the Holy Ghost, or it is sealed by the Holy Spirit of Promise. As a result it is of full force and validity in this life and in the life to come.

If an individual thereafter turns from righteousness and goes off and wallows in the mire of iniquity, then the seal is removed, and so we have this principle which keeps the unworthy from gaining unearned blessings. The Lord has placed a bar which stops the progress of the unrighteous; he has placed a requirement which we must meet. We must gain the approval and receive the sanctifying power of the Holy Ghost if eventually and in eternity we are to reap the blessings that we hope to reap.

The same thing that is true of baptism is true of marriage. If a couple comes forward worthily, a couple who is just and true, and they enter into that ordinance under the hands of a legal administrator, a seal of approval is recorded in heaven. Then assuming they do not thereafter break that seal, assuming they keep the covenant and press forward in steadfastness and in righteousness, they go on in the next world as husband and wife; and in and after the resurrection, that ordinance performed in such a binding manner here has full force, efficacy, and validity.

I think perhaps this doctrine, as almost all other doctrines that we teach in the Church, leads us back to the same central conclusion, which is that it is obligatory upon us to keep the commandments of God if we ever expect to inherit the blessings that he has promised the Saints. We should re-

mind ourselves again and again of these words which he has spoken:

... he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come. (D & C 59:23.)

In the name of Jesus Christ. Amen.

## BISHOP CARL W. BUEHNER

### *Second Counselor in the Presiding Bishopric*

IT IS TRULY a spiritual feast to attend one of these great conferences. There has been a theme running through these talks that has said to me that we are a great Church of action, and the more action the greater the Church. I am sure we believe in being doers of the word and not hearers only.

I constantly marvel at some of the stories I hear of the faith of the young people in the Church, and I have been inspired by them. I heard a story of a student of psychology who was given an assignment to ask a series of questions of some of our very young people as part of his assignment at the university. Among the questions that he asked was: "Who are the three greatest men in the world?"

The first youngster he asked the question of was seven years of age, and the seven-year-old boy said: "George Washington, Abraham Lincoln, and Brigham Young." And I thought that was a pretty good answer for a seven-year-old boy. The student went two houses down the street and asked the same question of a five-year-old boy: "Who are the three greatest men in the world?" And the five-year-old boy said: "Our Heavenly Father, Jesus, and President McKay." If you could add fifty years to the age of the five-year-old child, I doubt he could give a better answer fifty years later than he did when he was interviewed at five years of age. That was a remarkable answer for a five-year-old boy, and it denotes the teaching that is going on in the homes of some of our young people.

Then this same man asked another question of a lad just turning three years of age—not much more than learning to talk. He said to this boy three,

President David O. McKay:

Elder Bruce R. McConkie of the First Council of Seventy has just concluded speaking. We shall now hear from Bishop Carl W. Buehner of the Presiding Bishopric. Bishop Buehner will be followed by Elder Marion G. Romney, our concluding speaker.

"Who is God?" And the youngster, after a second, said, "Sunday School." He identified the word God with Sunday School. This man said: "I asked the same question of a girl much older one day: 'Who is God?' and she said, 'That's a naughty word. We do not say that in our home.'"

These statements are full of meaning to me, and I appreciate them. Good training by the parents of their children, even though they are very young, usually stays with them all their life. Think of these same youngsters a little later when they hold the Aaronic Priesthood. I have shaken hands with hundreds of young men, and girls of corresponding ages, who are attending this great conference because of having a perfect record in attending all of their meetings during the past year.

Last evening Elder LeGrand Richards and I had the honor of being entertained by a group from the West Arcadia Ward of the Pasadena Stake. Some forty-one youngsters have been brought here by their bishopric because they are one hundred percenters in the Church, and I never saw such a fine group and felt such a marvelous spirit as I did among these young people. I sat next to a girl who has been a 100 percenter, who has only been a member of the Church for three weeks, and sitting on the same row was another girl twenty years of age who had been a hundred percenter for a whole year. Her parents have been objecting to her becoming a member of the Church. She said, "I am just waiting to be twenty-one years of age so that I can be baptized a member of the Church. My parents, not understanding what this means to me, have been objecting to

this." In spite of the fact that this girl is not a member, her record has still been 100 percent perfect, and she has paid to the Church one-tenth of all she has earned during the past year. I could not help remarking to her, "Because of your great faith, I would not be surprised if you bring your father and mother into the Church when you are admitted."

It is a great blessing and a wonderful privilege to be associated with these young people—to feel their marvelous spirit. Just a few days ago a bishop came into our office, and said, "I must tell you about one of my Aaronic Priesthood boys. He has had a perfect record ever since he has been in the Aaronic Priesthood. On Monday morning he was stricken with polio. He was taken to the hospital. As soon as he arrived at the hospital and his doctor came to attend him, he said to his doctor: 'Doctor, I have to be out of here next Saturday night, even if I go on crutches. I am a hundred percent in my Church activities, and I have to be in my meetings next Sunday,' and his doctor said: 'Son, I am afraid you are going to be here for months. You will never be home next Sunday to attend your meetings.' The young man said, 'Well, I have faith that the Lord will let me get back so that I will not break my record.' He was administered to during the week. On Saturday night that boy left the hospital on crutches. On Sunday he attended his meetings, and three days later threw away his crutches."

I like the faith of these young men. I told the brethren in our temple meeting last Thursday of two others that impressed me. I was attending a conference in Idaho a year ago on a cold winter's night, with deep snow on the ground—it was seven or eight below zero. At the close of our priesthood leadership meeting, a man brought a deacon up to shake hands with me. He said, "This young man tonight walked five and a half miles through the deep snow, with the stinging wind blowing in his face to catch a ride to come sixty-five miles farther to be in the priesthood leadership meeting because you wanted the presidents of the Aaronic Priesthood in this meeting."

Well, I'll tell you, it is a great honor to shake hands with a boy who magnifies his priesthood as did this young man.

The following Sunday I could not attend my conference because of roads that were all but impassable. Early Sunday morning I was digging a little pathway through the deep snow that had fallen during the night, and down the street came another youngster without a hat on, whistling a little, yet very cheerful. As he came by, I said, "Son, is it time to go to Church?" and he said, "Yes, sir. It will be priesthood meeting in fifteen minutes, and you'd better be there."

Well, you know, if every man in our ward had had an invitation to come to priesthood meeting as I had that Sunday morning, we would have had one hundred percent of our men in attendance. As long as we have young men exercising such great faith and appreciative of the power of the priesthood as have these young men, we are always going to have leadership in this great Church.

Just one more—I heard this just a few days ago, and this is for you men in the service. We are proud of you. I heard of a young man who, with members of his company, attended a beer party. As the party progressed, the other members noticed that this young man was not indulging. They used every method they could to try to get this young man to drink beer and to smoke cigars along with the rest of them, and the young man said, "No, I have been taught differently. I am not interested. I am just here to see what is going on, but not to take part."

Finally, they decided they were going to test him a little more, and the different men of the company began a collection until they had collected \$17.00. Then they said to this young fellow, "If you will take a drink of beer or if you will smoke a cigaret, here is \$17.00" and the young man said, "No, sir. No money can buy that which I have been taught not to do."

Standing nearby, but unobserved, was someone who heard this young man being tempted. It was the captain of his company. The following morning, the captain called this young man in

for an interview, and said to the boy, "I saw and heard what you did last night when you were out with other men of your company. I admire you for your stand. Our company and this army needs men like you. You can have any job you wish in this company."

Well, young servicemen, you are a great asset to the Church when you live your lives in harmony with its teachings. Some of you have been excellent missionaries. We have heard of a number who have been converted to the Church through your devotion and faithfulness. I say, "God bless you and the young men of the Church and

all of us." Let us make this a great Church of action.

I have often said, "Life in this Church means a job in this Church." May we all secure a job and be active and do all we can to help build up God's kingdom, I pray, in the name of Jesus Christ. Amen.

### President David O. McKay:

Bishop Carl W. Buehner of the Presiding Bishopric has just spoken to us. Elder Marion G. Romney of the Council of the Twelve will be our concluding speaker.

### ELDER MARION G. ROMNEY

#### *Of the Council of the Twelve Apostles*

WITH YOU, my brethren and sisters, I have enjoyed this day very much, and in harmony with Elder Sonne there echoes in my heart feelings of approval of all that has been said and done. I join with the other brethren in congratulating the Church on having our great President, after fifty years of wonderful service, as our leader. I have loved him for a long time. I met him first in California when as a lad I was a Mormon refugee from Mexico. I saw him later in far away Australia. More recently I had the great honor to be the first member of the Council of the Twelve selected by him. I greatly honor him.

I think I can give you my message for this conference so that you can get it fully if you will do a little reading. Because of the great interest evidenced by the public in, and some resulting confusion from, certain so-called supernatural manifestations, such as telecast healings, hypnotic performances, and the doctrine of reincarnation, I thought it might be appropriate for me to take as my text the seventh Article of Faith, which reads: "We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc."

You can get the message I would like to give you in more detail than I will have time to give it here if you will read the forty-sixth section of the Doctrine and Covenants and an editorial written by the Prophet Joseph Smith in

1842, titled "Try the Spirits," which you will find in Volume IV, *History of the Church*, page 571. It is also printed in the *Teachings of the Prophet Joseph Smith*, compiled by our beloved President of the Council of the Twelve, beginning on page 202.

#### *I. Gifts of the Spirit a Characteristic of the Church of Christ*

The gifts named in the seventh Article of Faith, quoted above, are gifts of the Holy Ghost. The enjoyment of them has always been a distinctive characteristic of the Church of Jesus Christ. As a matter of fact, without the gift of revelation, which is one of the gifts of the Holy Ghost, there could be no Church of Jesus Christ. This is apparent from the obvious fact that in order for his Church to exist, there must be a society of people who individually have testimonies that Jesus is the Christ. According to Paul, such testimonies are revealed only by the Holy Ghost, for said he, "... no man can [know] say that Jesus is the Lord, but by the Holy Ghost." (See I Cor. 12:3.) In the 46th section of the Doctrine and Covenants, the Lord specifically lists such knowledge as one of the gifts of the Holy Ghost, as follows: "To some it is given by the Holy Ghost to know that Jesus Christ is the Son of God, ..." (D & C 46:13.) Everyone who has a testimony of Jesus has re-

ceived it by revelation from the Holy Ghost. The Holy Ghost is a revelator, and everyone who receives him receives revelation.

Wherever and whenever revelation is operative, manifestations of other gifts of the Holy Ghost are prevalent. This has been so in all dispensations. It began with Father Adam who, having obeyed, repented and called upon God in the name of the Son, "... was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water.

"And thus he was baptized, and the Spirit of God descended upon him, and thus he was born of the Spirit, . . ." (Moses 6:64-65.) And in that very day "the Holy Ghost fell upon" him, and he "began to prophesy." (*Ibid.*, 5:9-10.)

The prophets from Adam to Malachi all enjoyed gifts of the Spirit. To Abraham was shown in vision the spirits of men as they were in the spirit world ere this earth rolled into being or ever "the morning stars sang together or the sons of God shouted for joy." (See Job 38:7.) In the days of Moses, Aaron's rod became a serpent, the waters of Egypt were turned to blood, for the Israelites a dry passage was provided through the Red Sea, and in the desert water burst from the solid rock to quench their thirst. In the days of the prophets, the widow's son was raised from the dead, and fire came down from heaven to consume Elijah's sacrifice in his contest with the priests of Baal. The leprous Naaman was instantly healed by following the instructions of Elisha.

Jesus exercised power over all things. He healed the sick, restored the lame, gave sight to the blind, cast out devils, and raised the dead. He turned water into wine, cursed the barren fig tree, stilled the storm, and walked upon the sea. He miraculously fed the four and the five thousand, and provided the tribute money.

Among the gifts of the spirit manifest in the Apostolic Church, Paul lists wisdom, knowledge, faith, healing, working of miracles, prophecy, discerning of spirits, diverse kinds of tongues, and the interpretation of tongues. The New Testament records numerous examples of the manifestation of these gifts.

Among the Jaredites and Nephites, the manifestations of these gifts were likewise prevalent. Mormon testified that they would not cease except for unbelief, "... so long as time shall last, or the earth shall stand, or there shall be one man upon the face thereof to be saved?" (Moroni 7:36.)

Unfortunately, however, and because of unbelief, they did cease, both in the old world and in the new. For more than fifteen centuries, so far as our records reveal, no mortal man enjoyed them. Then finally came that glorious event in 1820 when, by the appearance of the Father and the Son, this awful darkness was put to flight and the return of these gifts of the spirit heralded.

The Prophet Joseph translated the Book of Mormon by the gift of the Holy Ghost. The directions to him to organize the Church came in like manner. Within a year from the organization of the Church, the Lord set forth in a revelation the gifts which were to be enjoyed in the restored Church. He named all those listed by Paul, to which were added the following:

To some it is given by the Holy Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world.

To others it is given to believe on their words, that they also might have eternal life if they continue faithful.

And again, to some it is given by the Holy Ghost to know the differences of administration, . . .

And . . . to some to know the diversities of operations, whether they be of God, . . . (D & C 46:13-16.)

In 1839 the Prophet Joseph told Mr. Van Buren, then President of the United States, that possession of "the gift of the Holy Ghost" was the distinguishing difference between the restored Church and other religions of the day.

I know that the gifts of the Holy Spirit are in the Church today. Every faithful Latter-day Saint knows that they are. As Sister Romney and I left this building at the close of one of the conference meetings yesterday, a faithful sister was waiting at the door for us. She called our attention to an administration received by her some three years ago at a stake conference in Cali-

fornia. She, with cancer, and her family, all fasting, sought for her a blessing. She reported yesterday that she was well. No evidence of her former affliction remains. Presently she is a stake missionary.

Yes, all the gifts of the Holy Spirit are in the Church today.

## II. Not All Supernatural Manifestations Are Gifts of the Spirit.

By the statement in the revelation on spiritual gifts, "... it is given by the Holy Ghost to some to know the diversities of operations, whether they be of God, ... and to others the discerning of spirits," it appears that there are some apparently supernatural manifestations which are not worked by the power of the Holy Ghost. The truth is there are many which are not. The world today is full of counterfeits. It has always been so. Away back in the days of Moses, when Aaron's rod became a serpent, then Pharaoh's wise men, sorcerers and magicians "... cast down every man his rod, and they became serpents: ..." (Ex. 7:11-12.) Isaiah warned against seeking "... unto them that have familiar spirits, and unto wizards that peep, and that mutter: ..." (Isa. 8:19.)

Jesus, in his great Sermon on the Mount, plainly stated that:

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; ...

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. (Matt. 7:21-23.)

Before the end of 1830, the very year in which the restored Church was organized, some of the leading brethren were deceived as to the source of certain spiritual manifestations. "To our great grief ..." wrote the Prophet Joseph, "Satan had been lying in wait to deceive, and seeking whom he might devour. Brother Hiram Page had in his possession a certain stone, by which he had obtained certain 'revelations' concerning the upbuilding of Zion, the order of the Church, etc., all of which were entirely at variance with the order

of God's house, as laid down in the New Testament, as well as in our late revelations." (*History of the Church*, Vol. I, pp. 109-110.) In a revelation given in answer to the Prophet's prayer concerning the matter, the Lord said to Oliver Cowdrey:

... thou shalt take thy brother, Hiram Page, between him and thee alone, and tell him that those things which he hath written from that stone are not of me, and that Satan deceiveth him; (D & C 28:11.)

The Saints were cautioned by the Lord to walk uprightly before him, doing all things with prayer and thanksgiving, that they might "... not be seduced by evil spirits, or doctrines of devils, or the commandments of men; ..." (*Ibid.*, 46:7.)

These citations not only sustain the proposition that there are counterfeits to the gifts of the spirit, but they also suggest the origin of the counterfeits. However, we are not required to rely alone upon their implications, plain as they are, for the Lord states specifically that some of the counterfeits "... are of men, and others of devils." (*Ibid.*, 46:7.)

Some of these counterfeits are crude and easily detected, but others closely simulate true manifestations of the spirit. Consequently, people are confused and deceived by them. Without a key, one cannot distinguish between the genuine and the counterfeit. The Egyptians could not tell the difference between the power through which Moses and Aaron worked and that by which the magicians worked. On the day of Pentecost, the non-believers did not recognize that the apostles were speaking in tongues by the power of the spirit; on the contrary, they concluded that they were "drunken with new wine." The Savior himself said,

... there shall also arise false Christs, and false prophets, and shall show great signs and wonders, insomuch, that, if possible, they shall deceive the very elect, who are the elect according to the covenant. (Joseph Smith 1:22.)

Now, those "who are the elect according to the covenant" are members of the Church, so we ourselves are on notice to beware.



### III. Distinguishing Between the Manifestations of the Spirit and the Counterfeits.

This brings us to our most important consideration. Believing as we do in all the gifts named in the 46th section of the Doctrine and Covenants, and knowing that there are counterfeits to them, how are we to distinguish between the true and the false, the genuine and the counterfeit?

The Apostle John gave to the saints in his day the following test:

Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: . . . (1 John 4:1-3.)

This was a good test for them. It will not, however, do for us. The reason is given by the Prophet Joseph as follows:

Did not the Apostle speak the truth? Certainly he did, but he spoke to a people who were under the penalty of death, the moment they embraced Christianity; and no one without a knowledge of the fact would confess it, and expose themselves to death. (*History of the Church*, Vol. IV, p. 580.)

The Prophet Joseph having recited some of the workings of evil spirits in his day, said:

A man must have the discerning of spirits before he can drag into daylight this hellish influence and unfold it unto the world in all its soul-destroying, diabolical, and horrid colors; for nothing is a greater injury to the children of men than to be under the influence of a false spirit when they think they have the spirit of God. Thousands have felt the influence of its terrible power and baneful effects. Long pilgrimages have been undertaken, penances endured, and pain, misery and ruin have followed in their train; nations have been convulsed, kingdoms overthrown, provinces laid waste, and blood, carnage and desolation are habiliments in which it has been clothed. (*History of the Church*, Vol. IV, p. 573.)

Without attempting an exhaustive discussion of this question, I shall take the liberty to suggest three simple tests which, if applied, will prove of great value in making the distinction.

First, determine whether the alleged supernatural manifestation is edifying. If it is not, then it is not of God because spiritual gifts are given for the edification of God's people.

Paul, writing to the Corinthian saints concerning spiritual gifts, instructed them to "let all things be done unto edifying." And of those who would speak in tongues he said, "If there be no interpreter, let him keep silence in the church; . . ." And as to prophecy he added, ". . . the spirits of the prophets are subject to the prophets.

"For God is not the author of confusion, but of peace. . . ." (1 Cor. 14:26-33.) He compared the speaking in tongues without a clear interpretation thereof to a trumpet giving forth an uncertain sound, at which no one would know whether to prepare for the battle. "There are," he wrote, . . . So many kinds of voices in the world, . . .

Therefore, if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me. (1 Cor. 14:8-11.)

That the saints of the infant Church in this dispensation be not deceived, the Lord pleaded with them to keep in mind that the purpose of spiritual gifts was to benefit those who loved him and kept his commandments. They were not to be given as signs to those who would consume them upon their lusts.

Second—this pertains particularly to purported supernatural healings—find out whether the purported healer follows the divinely established procedure, that is, does he do as Jesus did when he laid his hands upon the sick and healed them (See Mark 6:5) and as his apostles did when, at his direction, they "went out, and preached that men should repent.

"And . . . cast out many devils, and anointed with oil many that were sick, and healed them." (*Ibid.*, 6:12-13.) The pattern which prevailed in the Apostolic Church, and which has been prescribed anew by revelation in this

Saturday, April 7

Second Day

day (D & C 42:43-44), is set out by James as follows:

Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. (James 5:14-15.)

Third, find out whether the worker of the purported miracle has himself received the gift of the Holy Ghost through the prescribed ordinances. If he has not, then his works, whatever they may be, are not the manifestations of the Holy Spirit. This is a key test because, as we have already pointed out, the gifts of the spirit are given by the power of the Holy Ghost. Without the gift of the Holy Ghost, the manifestations of his gifts may not be enjoyed. The Prophet Joseph Smith states this foundation doctrine as follows:

We believe in the gift of the Holy Ghost being enjoyed now, as much as it was in the Apostles' day; we believe that it [the gift of the Holy Ghost] is necessary to make and to organize the priesthood, that no man can be called to fill any office in the ministry without it; we also believe in prophecy, in tongues, in visions, and in revelations, in gifts, and in healings; and that these things cannot be enjoyed without the gift of the Holy Ghost. (*History of the Church*, Vol. V, p. 27.)

Thus one who has never received the gift of the Holy Ghost cannot possibly work miracles by his power.

Now, we know that there is but one way to obtain the gift of the Holy Ghost. That way is through the prescribed ordinances of baptism by immersion for the remission of sins and the laying on of hands for the gift of the Holy Ghost. The Apostle Paul's procedure emphasizes the indispensability of these ordinances. Coming to

... Ephesus: and finding certain disciples, He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

Then said Paul, John verily baptized with the baptism of repentance, saying unto

the people, that they should believe on him which should come after him, that is, on Christ Jesus.

When they heard this, they were baptized in the name of the Lord Jesus.

And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. (Acts 19:2-6.)

These gifts of the spirit they could not possibly have exercised until after they had received the gift of the Holy Ghost through compliance with the proper ordinances. Such has been the procedure for receiving the gift of the Holy Ghost from the days of Father Adam. We quoted at the beginning of these remarks the procedure by which he received it. That procedure was precisely the same as that followed by Paul in bestowing it. Such will always be the procedure, for God established it. Said the Prophet Joseph,

Baptism is a holy ordinance preparatory to the reception of the Holy Ghost; it is the channel and key by which the Holy Ghost will be administered.

The gift of the Holy Ghost by the laying on of hands, cannot be received through the medium of any other principle than the principle of righteousness, for if the proposals are not complied with it is of no use, but withdraws. (*History of the Church*, Vol. III, p. 379.)

Now, righteous men, bearing the holy priesthood of the living God and endowed with the gift of the Holy Ghost, who are magnifying their callings—and such are the only men upon the earth with the right to receive and exercise the gifts of the spirit—will do so circumspectly and in all humility. They will not spectacularly advertise their divine power nor boast about it. Neither will they display it for money. Of this you may be sure.

#### IV. Tests for Special Claims and Doctrines

Now, the Prophet gave other tests applicable to special claims and doctrines, of which the following two are typical.

(1) He made it clear that there is never more than one man on the earth at a time authorized to receive revelations for the Church. This principle answered the claims of the purported peepstone revelations.

(2) Of an interview with a Mr. Matthias, the Prophet wrote:

He said that he possessed the spirit of his fathers, that he was a literal descendant of Matthias, the Apostle, who was chosen in the place of Judas that fell; that his spirit was resurrected in him; and that this was the way or scheme of eternal life—this transmigration of soul or spirit from father to son.

I told him that his doctrine was of the devil. (*History of the Church*, Vol. II, p. 307.)

Thus removing all doubt with respect to the purported doctrine of "transmigration of souls or spirits," currently referred to as reincarnation.

In conclusion, I again call attention to the statement of the Prophet Joseph Smith already quoted, that "A man must have the discerning of spirits before he can drag into daylight this hellish influence and unfold it unto the world in all its soul-destroying, diabolical, and horrid colors;" for after all, the things of God can be understood only by the spirit of God. (See I Cor. 2:11.) The gift of "discernment of spirits" is the sure solution to this knotty problem. Seek after this gift, brethren and sisters, and after its kindred gifts—knowledge, wisdom, and "to know the diversities of operations whether they be of God,"—and not after sensational and miraculous signs and wonders. Remember that

... unto the bishop of the church, and unto such as God shall appoint and ordain to watch over the church and to be elders unto the church, are to have it given unto them to discern all those gifts lest there shall be any among you professing and yet be not of God.

And it shall come to pass that he that asketh in Spirit shall receive in Spirit;

That unto some it may be given to have all those gifts, that there may be a head, in order that every member may be profited thereby. (D & C 46:27-29.)

Finally:

Be virtuous and pure; be men of integrity and truth; keep the commandments of God; and then you will be able more perfectly to understand the difference between right and wrong—between the things [gifts] of God and the things of men; and your path will be like that of the just, which shineth brighter and brighter unto

the perfect day. (*History of the Church*, Vol. V, p. 31.)

God grant that it may be so, I humbly pray in the name of Jesus Christ. Amen.

### President David O. McKay:

Elder Marion G. Romney of the Council of the Twelve has just spoken to us. Tonight, at 7:00 o'clock, the General Meeting of the Priesthood of the Church will be held in the Salt Lake Tabernacle. Only those holding the Priesthood are invited to be present. Persons not holding the Priesthood will kindly refrain from attempting to enter the building. The Priesthood Session will not be broadcast. However, in addition to the overflow meetings in the Assembly Hall and in Barratt Hall, the proceedings of this Priesthood Meeting will be relayed by closed circuit to members of the Priesthood assembled in 65 other Church buildings in Utah, California, Idaho, Oregon, Nevada, Colorado, Washington, Arizona, Wyoming, and Hawaii.

The session at ten o'clock Sunday morning will be broadcast over station KSL and by arrangement through KSL over fourteen radio stations in Utah, Idaho, Colorado, Nevada, Arizona, and Oregon. These services will also be televised over KSL-TV, Channel 5, and by special arrangement over eighteen television stations in Idaho, Washington, California, Oregon, Arizona, Nevada, and Colorado. This will be the largest television coverage we have ever had.

The Church of the Air broadcast over the CBS network which will have been recorded in advance will be re-leased by KSL radio station from 8:00 to 8:30 A.M., tomorrow. President Joseph Fielding Smith, president of the Quorum of the Twelve, will be the speaker.

The Tabernacle Choir broadcast will be from 9:30 to 10:00 A.M. Those desiring to attend the Tabernacle Choir broadcast must be in their seats at 9:15 A.M. It is requested that the audience during the broadcast refrain from making any disturbance. Large crowds will undoubtedly be waiting outside the closed doors and when opened there is usually a rush by those outside to get

Saturday, April 7

Second Day

good seats. We plead with those thus standing to be courteous and considerate one to another. Avoid pushing, crowding, will you please. Courtesy is a great virtue. Let us show it one to another and especially to our visitors who are within the city's gates.

All the music to be used by the Tabernacle Choir in the Conference sessions tomorrow and the numbers to be sung by the Choir over the CBS broadcast tomorrow morning will be taken from the Choir's European concert repertoire.

The regular session of the Conference will begin at 10:00 o'clock tomorrow morning.

You who have been following this session over the television, as you who have been sitting here in the Tabernacle, will have observed that our Singing Mothers have filled all of the seats usually occupied by the Choir, and as I have counted, 35 others on each side of the Tabernacle occupy seats in the gallery. They move over to join in the inspirational singing.

I do not know what to say in appreciation of what these mothers are doing, what they do to furnish this music, to practice and to take time out of their busy lives to take the songs given by Sister Madsen, practice them and then come to a general practice so that they can sing as they have sung this day to us.

There is one of the most beautiful

tributes in literature to Mother—it is most poetic, but I like it and I like to think of my mother when I say it. It is in "The Princess." The Prince is talking to his father, who had been speaking rather disparagingly about women, and the Prince adds:

"... and she of whom you speak,  
My mother, looks as whole (now note  
this comparison) as some serene  
Creation minted in the golden mood  
Of sovereign artist; not a thought, a  
touch,  
But pure as lines of green that streak  
the white  
Of the first snowdrop's inner leaves."

Many in the audience undoubtedly have their mothers here. Thank you, and God bless you. And you, Sister Madsen, for your masterful leadership.

The Relief Society Singing Mothers will now favor us with, "I Know That My Redeemer Liveth." After the benediction by Elder C. Bryant Whiting, this Conference will be adjourned until this evening at 7:00 o'clock.

"I Know That My Redeemer Liveth."

---

Singing by the Relief Society Singing Mothers, "I Know That My Redeemer Liveth."

The benediction was offered by President C. Bryant Whiting of the St. Johns Stake.

Conference adjourned until 7:00 p.m.

## GENERAL PRIESTHOOD MEETING

The General Priesthood meeting of the Church was held in the Tabernacle Saturday evening, April 7, 1956, at 7:00 p.m.

President David O. McKay presided and conducted the services.

The special music for this session was furnished by the Reno Latter-day Saints Male Chorus, with Elder Ladd R. Cropper, director and Elder Roy M. Darley as organist.

**President David O. McKay:**

This General Priesthood Session is the Fifth Session of the One Hundred

Twenty-Sixth Annual Conference of the Church of Jesus Christ of Latter-day Saints. You will be interested to know that these services are being broadcast in the Assembly Hall, in the Barratt Hall, Salt Lake City, over a public address system. In addition the services are being relayed by closed circuit to members of the Priesthood assembled in 65 other Church buildings in Utah, Idaho, Wyoming, Nevada, Colorado, Washington, Oregon, California, Arizona, and Hawaii.

President Clark reminded me tonight, or expressed the thought, that probably

this is the first time in the history of the Church that Priesthood services have gone across the ocean.

The singing during this session will be furnished by the Reno Latter-day Saints Male Chorus, with Elder Ladd R. Cropper, director, and Elder Roy M. Darley, organist. That is an event to have these young men coming from Reno, Nevada. We welcome them and appreciate their presence, and I know we shall be inspired by their singing.

We shall begin these services by the Reno Latter-day Saints Male Chorus singing, "Onward Christian Soldiers," conducted by Elder Cropper. Elder Ralph B. Lake, president of the Willamette Stake, will offer the opening prayer.

---

The Reno Latter-day Saints Male Chorus sang the hymn, "Onward Christian Soldiers."

## ELDER MARK E. PETERSEN

### *Of the Council of the Twelve Apostles*

**I**N HIS magnificent opening address, President McKay, you will recall, spoke of the great responsibility we have to our children, of the importance of parents properly rearing their children, and then, of course, of the responsibility of the Church in cooperating with the family in assisting the children to understand the reason for living a righteous life.

We are endeavoring to develop among the Latter-day Saints what Peter spoke of as a "royal priesthood, an holy nation, a peculiar people called out of darkness into his marvelous light." And yet, as we do so in this modern age, it seems that the very gates of hell at times seem open to invite our young people in. With alluring advertisements on radio, on TV, and in the newspapers and magazines, men of the world attempt to make evil appear to be good and desirable. They attempt to make temptation glitter like gold. In the face of it our children must make a great decision. They must understand so that they can intelligently make a choice between that which is right and that which is wrong.

Elder Ralph B. Lake, president of the Willamette Stake, offered the invocation.

The Reno Latter-day Saints Male Chorus sang the hymn, "I Need Thee Every Hour."

### President David O. McKay:

For some time past members of the Council of the Twelve, through a special committee, have been working on a special project that we all feel sure will be of great value to the entire Church, and particularly to the young people of the Church.

Elder Mark E. Petersen of the Council of the Twelve will present that project to you now. We wish that you brethren listening in had television, but I am sure Elder Petersen will explain it so that you will be interested as well as the 8,000 or 10,000 members who are here in the Tabernacle.

We believe that as a general thing, if we train up a child in the way he should go, when he is old he will not depart from it. We believe that comes with the inspiration of our Father in Heaven. The Lord has said in revelation in these, the last days that he would bless us, his people, so that the gates of hell would have no power over us if we would but be obedient unto him. If we properly teach our children to do what is right, the allurements of the world need not have any great effect upon them. We need not have such great fears if we teach them properly and convert them and help them to obtain a testimony of the Gospel, because that testimony will be a fortification for them, a great defense against the temptations and the allurements of the world.

So, in our homes we endeavor to teach our young people properly. We have our Home Evenings. We sit down and talk with them and teach them objectively. We teach our children as we attend recreational events. We set them a proper example.

We do all we can to convert them to

Saturday, April 7

Second Day

the Gospel. But as we do so, we must have help from the Church. We must have full cooperation from our brothers and sisters in the auxiliaries and the priesthood quorums so that in very deed, with the Church and the home working together, we may accomplish the great purpose we have in mind.

As President McKay explained, a Committee of the Twelve, under the direction of Elder Harold B. Lee, has been studying the problem of how to help you in your homes and your Church organizations better to give the young people of the Church an appreciation of the standards of the Church, that they may love them better, that they may uphold them and sustain them.

As we studied the matter over, and as we considered the allurements of the advertising, we felt that we could use advertising methods to good advantage in our program. By using the skill and the devices that are available through advertising and through the work of wonderful Latter-day Saint men in advertising, we hoped to be of some assistance in helping our young people, just at a glance at times, to catch a new view of the beauties of the standards of the Church.

So, as we talked it over as a Committee, we thought we would like to present to our young people a series of advertisements in an attractive way so that they could catch more of the spirit and the beauty of the standards of the Church, and have something to reinforce them in their resistance to the temptations of the world. As we talked about the possibilities, we realized that we would need professional assistance.

One day we invited Brother David W. Evans, who has a splendid advertising agency which operates in many parts of the United States, to come and sit in with us and discuss the matter. We told him about our idea, and asked if he would cooperate with his wonderful organization. He, like every other Latter-day Saint, responded wonderfully to the call and said that he would be glad to give us any time that he could, and give us the facilities of his organization in working out a campaign.

So as we talked further, and he told

us about an artist he has working for him—Dale Kilburn—who did some beautiful work. He showed us some of the things Brother Kilburn had done, and the result was that Brother David W. Evans and members of his staff and Dale Kilburn cooperated in preparing for us the advertisements we hope to present to the Church.

It is our thought that we shall give an advertisement in poster form to every ward in the Church once every two months, so that the poster would stand in a good place in the meeting house for a two-month period. These beautiful posters—and they are beautiful—will need to be well displayed. Unless they are properly displayed they will lose much of their value, and we are asking, therefore, that a proper display be made in each one of the ward meeting houses. These posters may best be displayed in a glass covered case that might be placed upon the wall in the foyer of a meeting house.

We realize that you do not have such a case, but as we talked with Brother Lee about it, Brother Lee suggested that here would be an excellent priesthood project. The Church service committee of the elders' quorums in every ward has, in connection with its activities, the anti liquor-tobacco program. Brother Lee suggests that a project be given to each Church service committee of each elders' quorum to provide a case such as we speak of for each ward in the stake—a glass front, a wooden frame, a proper back to which may be attached these posters.

We believe this will be a very good priesthood quorum project under the direction of the Church service committee. If you will immediately begin on the construction of these cases and have them ready by the middle of May, then we will begin the presentation of these posters on the first of June, or very shortly thereafter. Keep in mind that the poster will stay up for two months, and then we will give you another one.

Before I describe the posters further, I should like to have the lights out, and we will show our pictures on the screen. For the sake of those in the building who cannot see, or those who are in other buildings, I will describe the pictures as well as I can.

Isn't that a beautiful poster? The entire approach is positive. We will not make any kind of a negative approach in connection with this program. Everything will be positive teaching. You will see here the first poster we have in mind. It is entitled, "Virtue Is Its Own Reward." There is an excellent picture of a young bride and her groom, who, having lived a beautiful, virtuous, clean life, now may go into marriage with all of the rewards that come from a pure, clean life.

You will notice that at the bottom of the poster we have the expression: "Be Honest With Yourself." That will become the theme of the entire series, and will appear on each of the posters.

The poster, as you see, carries a great message by itself, and we believe that as young people see the poster, just at a glance they will catch the idea, and they will be taught in a moment. But for those who will pause, we will have an addition to the poster, as will be seen now on the next picture. It will be a side-piece. At the top you will see the same bride and groom, the same expression, "Virtue Is Its Own Reward." At the very bottom you will notice that we have again, "Be Honest With Yourself." The message is this:

"Virtue is its own reward, and these are its rewards: peace of mind, the love of loved ones, a good name, a quiet conscience, the confidence of family and friends, the strength of personal purity, the trust of your children, the sense of purpose in life here, an assurance of everlasting life with those you love, and of peace and limitless progress hereafter. All this is yours for keeping the commandments. Be true to your friends, your family, your Father in Heaven. In other words, Be Honest With Yourself."

I was so thankful for what President McKay said yesterday about being loyal to ourselves, because this entire program will tie in with his suggestion. We will teach our children to be honest with themselves.

In the next picture you will see how the two will be displayed together—the main poster on the one side, and the additional piece on the other. That is the way it will appear in the display case we are asking the priesthood quo-

runs to provide in each ward. This will come, as we say, once every two months, each time with a new theme.

As we talked about this still further, we decided it would be a wonderful thing not only to display this poster in the lobby or the foyer of a meeting house, but we thought it would be a wonderful thing to give to each young person in the ward from 12 to 20 this poster in miniature, with a beautiful message on the reverse side—something they could put in their pockets and carry home, something beautiful enough so that they could set it on their dresser, something that they would be glad to read over with their friends. So we decided that we would use the main picture of the bride and the groom with the large caption: "Virtue Is Its Own Reward," and then the theme at the bottom, "Be Honest With Yourself," as the face of this card, which will be approximately postcard size.

Then, as we show you in the next picture, on the opposite side will be a message: "Virtue is its own reward. There is more to marriage than music and moonlight. There is trust and sharing, and being loved and deserving to be. There is companionship through years of growing old together, and to each partner in an honest marriage there will come a time when nothing will be more important than personal purity, and it will not be just at some passing hour, but day after day, year after year, as long as you look at your loved ones, as long as you can feel in reality or in memory the small hand of a son or daughter as it closes around your finger. You, each of you, should take no less to marriage than personal purity. You have a right to expect it of the companion you choose. You have a sacred obligation to keep it and to offer it in return. The rewards of virtuous living are rich and enduring, but the price of sin runs high. The reward of virtue is a quiet conscience, the right to answer every question without reservation, the right to look every man squarely in the eye, and every boy and girl and woman also, without an accusing conscience. It is the right to pass on to your children and your children's children a clean record, a clean heritage, a good name. You cannot

Saturday, April 7

Second Day

cheat, you cannot avoid consequences, so be virtuous. Be honest with yourself."

In order to insure a proper distribution of these cards so that every boy and girl, active or inactive, from the ages 12 to 20 in every ward and branch in all the stakes of the Church, shall receive a card like this, we are now going to the bishops. The bishop is the head of the Aaronic Priesthood, and the bishop has a counselor who is assigned to work with the YWMIA on the LDS Girls' Program. We are asking each one of you as bishop, when these cards are delivered to your ward, to see to it that every boy in the Aaronic Priesthood, and every boy of Aaronic Priesthood age who is not ordained to any priesthood, receives one of these cards.

Then, through your counselor who is associated with the LDS Girls' Program in the YWMIA, we ask that you see to it that every girl, active or inactive, in that age group, receives one of these cards so that it may be read and understood, and possibly be of help in converting them to be clean.

In the next picture we show you another poster—a very happy looking young couple, a boy and a girl, and the expression, "Healthy, Happy, Lucky You. Be Honest With Yourself."

In the next picture we will show you the side-piece that goes with it, which reads: "Healthy, Happy, Lucky You. Lucky is he who learns from his parents and the Church that health and happiness come with clean living, that some things should be left alone, not to be touched or tampered with. We have one mind, and one earthly body which must last a lifetime. Our Maker planned it that way. He knows what is good for us. That is why he has given us commandments, not left us alone in our search for happiness. Lucky is he who does not have to learn everything the hard way, the painful way, too often when it is nearly too late. Be smart. Be clean. Be happy. Be healthy. Be honest with yourself."

When these two are put together, they will be displayed in your display case. At that same time we will distribute small cards based on this theme.

Our next picture shows a lovely young lady before a mirror, combing her hair.

The caption is, "Beauty Is More Than Skin Deep," and then again, our theme, "Be Honest With Yourself." The side-piece, which is shown in the next picture, reads like this: "Beauty is more than skin deep," and may I say that this is just as much a message to boys, who should have the proper measure of beauty, as it is to girls.

"What is beauty? Who can have it? Ask John Robert Powers, famous beauty authority. He will tell you, though it sounds trite. It is the glow of health, a radiant personality, a complete self assurance and naturalness, intellectual curiosity and integrity. To sum it up, beauty is largely a matter of the thoughts we think, the deeds we do, the food we eat, the interest we show in others. It is the sum of sincerity, enthusiasm, and unselfishness. It is obedience to the laws of good and wise and unselfish living. It is the reflections of what we are inside ourselves. So if you would be beautiful, be honest with yourself," so reads the side piece. And then cards will be based upon that theme also, for individual distribution.

In our next picture we have something based on Emily Post: a young couple out for the evening being offered drinks by the host. The caption at the top says, "The Guest, the Host, and Emily Post." The side-piece shown in the next picture reads like this: "When your host invites you to have a drink, or take a cigarette, what is the proper answer? When you are offered things you don't want, Emily Post says it's proper to say 'No, thank you.' The obligation of courtesy is not that of the guest, but of the host and hostess. Wanting to be popular is natural, but when an inner voice says, 'Don't do that, it is wrong,' then say no and hang on to that no. So it's not only proper, it's wise to say, 'No, thank you.' Be honest with yourself."

Our next picture is based on the value of prayer. This picture shows George Washington, Abraham Lincoln, and President Eisenhower in the background, and then in the foreground a family group. At the top we read, "Great Men Pray," and again at the bottom, "Be Honest With Yourself."

In our next view on the screen the side-piece is shown, and it reads like



this: "Great and wise men and women of all ages have sought and received help through prayer, and all these are proper petitions to an understanding Father in Heaven: the trust of a child at his mother's knee, the prayer of a father for the return of a wayward son, the students' honest seeking for answers, a young man's reverent request for strength to do his best in a ball game or business venture, the young woman's plea for guidance in choosing a husband. Do you ever need help from a higher source? Then follow the example of the great and good of all the ages. Ask and receive. Pray. Be honest with yourself."

Brethren, we are planning to continue this program for some time. The artist has in mind painting such additional ones as representations of modesty, in dress and actions, and other such subjects.

Now, brethren, as these posters and cards come to you, you will be getting additional support. We are going to ask the publishers of all of the Church publications, the magazines and the Church Section of the Deseret News, to give us a full page, once a month. During the month when the posters appear new we will place, with their permission, a full-page display tied in with the current poster. We are having written up a series of success stories from the lives of true Latter-day Saint men who have made good in a big way in big business

or in the professions, still maintaining their standards. The theme will be that they are succeeding not in spite of, but with the assistance of, their observance of the standards of the Church. This human interest story based on the standards of the Church will come in the alternate months in between the placing of the new posters.

The MIA have already pledged to us their assistance, and they will give us a further follow-through at their June Conference. The Presiding Bishopric, who have helped us in this planning, particularly Bishop Joseph L. Wirthlin, will give us their support for our program. The other organizations, although not yet contacted, are always similarly cooperative.

Brethren, we humbly ask that each one of you cooperate with this positive effort to teach good Latter-day Saint standards to the young people of the Church. We believe that by these positive methods we can help them to realize that to help them succeed most in the earth, they will desire to keep the standards of the Church, and that this may be is our humble prayer, in the name of the Lord, Jesus Christ. Amen.

**President David O. McKay:**

Elder S. Dilworth Young of the First Council of Seventy will be our next speaker.

## ELDER S. DILWORTH YOUNG

### *Of the First Council of the Seventy*

I CANNOT express in words, my brethren, the honor that is paid me by President McKay in asking me to address you this evening. I feel very much indebted to him. I was eight years of age when he entered the Quorum of the Twelve, and I have grown up through most of my life always remembering him as an Apostle of the Lord.

It was he who called me on the phone one day in April of 1945 and invited me to come to the Conference and take my place in the First Council of the Seventy. There have been times when I have

needed to be rebuked, as I guess all men do. I shall never protest as long as those I receive in the future are as gentle as those President McKay has given me, for he always leaves me built up and strengthened when he calls attention to the errors which have been made.

President McKay, I should like you to know that my own personal feeling toward you is one of deep devotion, and toward your family likewise. I think I have no greater love for any man than I do for your brother, Thomas, who has been to me always a friend, often in time of need.

Saturday, April 7

Second Day

I should like to indulge myself for a moment, and ask you to indulge me, in an imaginary thing. I should like to have you imagine with me that we have gone back 136 years. I imagine myself to be a member of a family, newly moved into New York State, by the name of Smith.

We were having a hard time. Father had contracted for some land. It was heavily forested. It is no easy thing to cut down hardwood trees of diameter from three to four feet, and yet that was our lot if we expected to clear the land and make a farm out of it. We progressed slowly by hard work.

On one particular clear sunshiny day in early spring, when the buds were starting to come out a little, a rare thing in New York state in that season of the year, I had been sent to clear in the lower bottom land, and having spent the whole day there, did not have much connection with the family. I came home that evening in time for supper and gathered with the family around the table. Our usual custom was to have a verse of Scripture and a prayer over the food, and then to indulge ourselves in conversation concerning religion. We had good cause, because at that moment there were in the town four ministers representing four churches, all of them pleading with us to be saved and to accept Christ.

My mother and my brother, Hyrum, had felt they would like to espouse the cause of the Presbyterian Church, and so indicated. Myself, I favored the Methodist Church. I thought that was nearer to what I considered Christ to be. But we were a loyal family and we did not ever quarrel over these things. It was all happy conversation, reason was given, Scripture was quoted, and we had a good laugh whenever we came to a difference we could not resolve.

After the supper was cleared away, my father said to us children, "Gather around the fire. We have something important to have you hear." And so we gathered, and after we were seated in the various chairs and on the floor, my mother gently rocking in her favorite rocking chair with her knitting in her lap, my father said:

"Now, Joseph," and then I saw my

younger brother stand. I noticed he had been a little quiet during the evening. Now he spoke. He told us what we all know so well about his experience of the morning. He told us it was a vision. A remarkable thing occurred to me. In my heart as I heard him speak I had no more doubt about religion. There was no argument in my mind. Somehow, without any thought, without any analysis, I knew he spoke the truth. I did not have to analyze it. I did not want to analyze it. There was no need for it. I was sure.

As I remember back, it seems to me that each of my brothers and sisters were equally sure. I think the whole thing—the whole explanation—was summed up by my father when he said, in his quiet way, "Boys and girls, it is of God." That seemed to be the feeling of all of us.

I experienced also a new feeling toward Joseph. In my eyes, suddenly, though he was but a boy, he seemed to assume the stature of a man, and I had equal confidence, as I had of the sureness of his vision, that he had the stature and would grow to fill it in such a way that he could always carry the burdens which the Lord was placing upon him.

The passing years have done nothing to change my feelings in that respect. He did measure up. For the first time, I guess, since the history in the days of Christ, we had found the truth about the Father and the Son, which is now so clearly testified of in the Scriptures. Up until that time the Father and Son relationship had been a mystery. But another thing we also learned: we learned the true feeling which comes when the Holy Ghost bears witness of the truth, for that, my brethren, was also a part of the revelation that day.

You see, it could not very well be that the Father and the Son could come and reveal themselves to a boy and have the world believe that boy unless the third member of the Grand Presidency of Heaven also played his part and bore witness to our souls with such sureness we could not fail to accept the fact that what he said was true. It was the still, small voice, not loud, not contentious. We just knew.

Thank you for your patience in this

imaginary excursion. My brethren, that great revelation of two glorious Beings, and the testimony of its truth, witnessed by the Holy Ghost—has been the basis of this Church. The strength we have today of a million and three hundred and fifty thousand, our immense outlay of buildings and the vast numbers of you of the Priesthood, is because all of us have also had borne in upon our souls that same, still, small, quiet, witness that indeed the events did transpire; that indeed Joseph Smith was a Prophet; and indeed carried his work to the satisfaction of his Father in Heaven, and we know by the same whispering of the spirit that his keys are held by President McKay and those who associate with him as prophets and seers and revelators.

## PRESIDENT J. REUBEN CLARK, JR.

### *Second Counselor in the First Presidency*

**M**Y BRETHREN: Again in this semi-annual Priesthood Meeting, I am privileged and honored to be asked to say a few words to you. I hope that you will aid me, that the things that I wish to say, have thought I might say, will seem to be appropriate, and that I may be led either along that line or some other. I know in part the value of your prayers. I know in part the power of the Priesthood. I know in part the power of our Heavenly Father. And these things I invoke at this time.

If Brother Young will permit me, I should just like to make one observation. You know, if I cannot accept this First Vision, I do not see how I can be regarded as a member of this Church. I do not see any alternative to that, because it is elemental. There are some, in numbers I am sure few, in position of some importance, who seem to think that the Church is a great social organization and such it is, and if that were all it is I suppose it would be worth belonging to, but the Church is that and far, far more. The social activity, the economic set up of the Church is most important, but without the First Vision and all that flows from it, this Church as we know it, would never have been built, would not now exist, and would have been but a memory.

That is my testimony also, in the name of Christ. Amen.

### President David O. McKay:

The congregation will now sing, "Do What Is Right," with Elder J. Spencer Cornwall conducting.

The Chorus and the congregation joined in singing the hymn, "Do What Is Right," Elder J. Spencer Cornwall conducting.

### President David O. McKay:

President J. Reuben Clark, Jr., will now speak to us.

You know, of course, I cannot think for anybody else but myself but I believe that if I held that erroneous view which I have named, I would have the courage, the ordinary, everyday honesty publicly to proclaim myself and ask to be relieved of my membership. That is the way I would feel.

Now, I am sure the brethren who are still waiting here, President McKay and President Richards, have much that they want to say, and I have only one or two points that I would like to mention. What I am going to say now I cannot be too sure about, and I do not give you these things that I shall read to you, tell you about, as being actual facts. But I think they are fairly accurate. Compared with the most numerous, that is the Church with the most membership in the United States, we stand as one to 24, by which I mean that the largest is twenty-four times plus larger than are we.

However, when it comes to the Priesthood, the situation is very different. In the United States, according to our best figures, there are 165,000 holding the Melchizedek Priesthood; there are 143,000 bearing the Aaronic Priesthood; a total of 309,000.

Now I cannot be sure about the figures I shall give you next, but the best I have

Saturday, April 7

Second Day

been able to obtain would show that they, that other Church, of which we are only 1/24th as large, has only 54,344 priests. That gives us 5.6 bearers of the Priesthood to their one.

Now if you add in to that number of theirs, those who belong to their Seminaries, who as I understand are not yet bearers of their Priesthood, and so should not be included, but including them, it appears that we have 3.5 bearers of the Priesthood to one with them. Yet they are perhaps 24 times larger than we.

Brother Mark Petersen quoted some scriptures, and I would like, if Mark will permit it to quote them. The Lord told Moses, you will find this in Exodus 19:6:

"And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel."

And then as Peter has quoted it and enlarged it, Brother Mark:

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." (1 Peter 2:9.)

I am sure there is no other Church on this earth that has the proportion of Priesthood to total membership that we have. The plan which the Father had for Israel could not be carried out because they refused to receive the Melchizedek Priesthood, and the Lord took the Priesthood and then Moses out of their midst and left them with the Aaronic Priesthood.

Now the lesson I would like to get out of this situation, is what a tremendous advantage not only, do we have over any other church, I think I may safely say in the world, but I would like to point out to you we have a corresponding responsibility, a responsibility that we cannot escape. We have been made in general language, a kingdom of priests, a priesthood kingdom. The Lord so looks at us, I am sure, and I am sure he will hold us responsible.

I wonder, well organized as we are (years ago when the German Army was regarded as the best drilled and best officered and best organized army in the world, we used to hear that an appraisal

of us was to this effect) whether we are as well organized as the German Army. Our organization is perfect. We can have no excuse, no reason for failing to do what the Lord expects us to do, save our own indifference, unwillingness, or indolence.

Brethren, I think this is a tremendous responsibility, and how shall we meet it. I come back to the theme I have spoken of ever since I have been talking to you, unity. I want to take time with your permission to read a part of perhaps the greatest prayer of which we have record, that prayer which was uttered by the Savior the night before the crucifixion after he and the disciples had left the Upper Chamber and had gone out to the Mount. That is the one in which near the beginning, Jesus declared, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

And if you will bear with me, I want to read most of the rest of that prayer. It was uttered in behalf of the disciples by Jesus himself, and you brethren who are here, bearers of the Melchizedek Priesthood, hold precisely the same Priesthood, enjoy, I think, precisely the same rights and powers and keys that were enjoyed by them. And I want to read you by way of recalling to your remembrance, how the Lord prayed for them. I am reading from John, chapter 17.

"For I have given unto them the words (he is talking to the Father) which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

"I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

"And all mine are thine, and thine are mine; and I am glorified in them. (He is speaking of those, I repeat, who hold the same Priesthood that you brethren here before me, holders of the Melchizedek Priesthood, now possess.)

"And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

"While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

"And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

"I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

"They are not of the world, even as I am not of the world.

"Sanctify them through thy truth: thy word is truth.

"As thou hast sent me into the world, even so have I also sent them into the world.

"And for their sakes I sanctify myself, that they also might be sanctified through truth.

"Neither pray I for these alone, but for them also which shall believe on me through their word;

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

"And the glory which thou gavest me

I have given them; that they may be one, even as we are one:

"I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

"O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

"And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them." (John 17:8-26.)

Brethren, I take it that that is a prayer offered for us, just as applicable to us as it was to the Apostles in whose immediate behalf Christ was intervening.

May the Lord give us the unity, the faith, the powers, which the Lord prayed that his Disciples might have, I humbly pray, in the name of Jesus. Amen.

**President David O. McKay:**

President Stephen L Richards will be our next speaker.

## PRESIDENT STEPHEN L RICHARDS

### *First Counselor in the First Presidency*

**I** MIGHT well have chosen a subject for this evening other than that on which I propose to dwell had I not been impelled a few days ago in contemplating this meeting to bring a particular matter to your attention. I trust that it may not be too inappropriate for this great occasion. If at the beginning it seems so, please reserve judgment.

I read in the newspaper the other day an article. It prompted me to bring the matter here. It is written by Judge Rudolph C. Geissler of Connecticut. Some of you may have seen it, but I fear that it was not read generally and seriously, or I would not take the time to reproduce at least part of it. The Judge says:

"In the 24 years I have been on the bench, I have never given a speeder a second chance. I never will. If he is convicted in my court or pleads guilty, the speeder gets a fine or a jail sentence and his license gets blemished.

"In the sense that I adhere strictly to the law, I am a 'tough' judge. In my opinion, that is the judge's job. As a speeder, you are one man in a traffic court on one particular day; as a judge, you are a witness day in day out, by the hundreds and thousands, to the worst carnage man has ever known. Worse than plague. Worse than war.

"Motorists are inclined to think that when they come up before a judge on their first speeding charge, they should

Saturday, April 7

Second Day

be given a second chance. They don't want that 'black mark' on the back of their driver's license. They offer excuses. They get friends of the judge to try to fix things for them. They hire lawyers to pull strings. What they don't understand is that speed is their enemy, not the court. The court is simply their conscience.

"Excuses, entreaties, attempts at influence, I've heard them all:

"Judge, I've been driving for twelve years with a clean record—just give me this one chance."

"Judge, if you put this second speeding on my license the company will fire me."

"Your Honor, I don't have a job and my kids are sick and if you fine me, I'll have to go to jail."

Then he cites the cases of friends pleading for those who are arrested.

"Yes, I've heard them all, and I've turned them all down. Sometimes it makes my heart ache, like when a man is out of a job and is up against it, but I don't give him a second chance. 'What kind of justice is that?' you may ask. 'Have you no compassion? Can't a man be forgiven one mistake?' One mistake. Compassion. What do you think I have seen and heard during my 24 years on the bench? A man drives at 70 miles per hour at night on a two-lane highway. He sideswipes another car going around a curve; both cars spin out of control and crash. Four people are dead. That's only one mistake, isn't it?"

"A group of young people are coming home from a dance, and the 19-year-old driver decides to show off by pushing the speedometer up to its limit—one mistake. A driver speeds up to beat a changing light at an intersection—just one mistake.

"The fact is, that's all a speeding accident ever amounts to—just one mistake. The vast majority of serious collisions involve people, with 'clean' records. Yes, I have compassion, and so do most other judges, but the compassion is for the permanently crippled, the 'innocent' corpses in the other car, the children left without one or both parents. We judges have to look at unending photographs of butchered bodies and mangled automobiles, introduced into evidence by police officers—the

mute evidence of a speeder's one mistake."

And he cites other instances. Then he says:

"I know quite a lot about boys, and I do think about them. For instance, I think about those two young fellows at Storrs, Conn., who killed themselves smashing into a tree; the Hartford boys who wound up on morgue slabs after their car turned over three times and landed in a ditch; those four college boys who were doing 75 on the Wilbur Cross Parkway—two died instantly and two in the hospital.

"I know about boys, all right. I've got three sons and eight grandsons, and if they ever start speeding I only hope and pray that a State Trooper is there to catch them and that a judge fines them properly.

"Here's what I tell most young people who come before me and try to talk themselves out of their 'jam.' 'Young man,' I say, 'consider this one of the luckiest days of your life—for you have wound up in a traffic court instead of a graveyard.'

"I recently had an 18-year-old high-school student in my court. He had been clocked at midnight doing 80 m.p.h. on a two-lane highway. I asked him why his father had not come to court with him.

"He's here," the boy said, 'in the back of the court.' I asked the father to come forward.

"My son got himself into this," the father said, 'and he'll have to get himself out of it. There's no excuse for driving a car at that speed.'

"Did you have a reason?" I asked the boy.

"Yes, sir," he answered. 'I had been up late several nights in a row, so I wanted to get home to catch up on my sleep.'

"Well," I said, 'you had a distance of twenty-five miles to cover. Now by going eighty miles an hour instead of the legal limit you probably saved about fifteen minutes. And in the process, you might have been killed—or killed somebody else. Do you think the risk was worth it?'

"No, sir," the boy said. 'I guess not. I guess I deserve to be fined.'

"I noticed the father perk up at that, and I could see he felt a little better

about his son's scrape with the law. I admire that father much more than one who tries to 'protect' his son by influencing the judge or prosecutor.

"How can we slow you down? How can we make you obey the speed limit which is clearly and incessantly indicated on every highway in this country?"

"Fines haven't worked.

"Threats haven't worked.

"Public education doesn't seem to be working.

"Maybe Connecticut's new experiment will. Governor Abraham A. Ribicoff recently issued an order which, as far as I know, is the most drastic speed rule in the nation. Any one who exceeds the speed limit on any road, highway or street in the state of Connecticut now automatically loses his driver's license for 30 days; if it is a second conviction, he loses it for 60 days. And the regulation applies not only to residents of Connecticut, but also to speeders from other states with which Connecticut has reciprocity agreements." (Reprinted from *This Week Magazine*. Copyright 1956 by the United Newspapers Magazine Corporation.)

Now, I did not read this to advocate that Governor's recommendation. I do not know enough about it to know whether that is the best recommendation that can be proposed. I read this to try to save the lives of some of our people. I notice these smash-ups in the paper every day or two, and if it does not tell what Church they belong to, I nearly always follow it up and find where they are to be buried from, and I find out that a great proportion of all those in this area are members of my own Church, my brethren in the Priesthood.

I know that some young folks think that they have freedom to do what they will. They seem to think that they have freedom to do with their lives as

they desire. They ought to be taught the Lord's words regarding life. Life is precious, "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." (1 Cor. 6:20)

No man has the freedom and the liberty to dispose of even his own life and to be so careless as to endanger the lives of others.

I used to have an old friend—Brother McKay will remember him—who was taken out of business, almost, by the prohibition act. I remember him making a statement that I never forgot. He said, "I reserve the right to criticize the law, but not to break it." As far as I know he never broke it.

Who makes the law? Your representatives. Isn't it disloyal to them to break the laws they make? I think there is not only an element of disloyalty to it, but I know that it breeds disrespect for the law, and it is immoral to break the laws of the land.

Life is too precious. It is the greatest gift that the Lord has given to us. We cannot waste it, and if I, by bringing this to your attention, can save one carload of teenagers from careening into a station and killing them, as they did the other night, I shall be grateful, and therefore I take the liberty of bringing this to the attention of my brethren of the Priesthood to see if we cannot develop a respect for the law which will enable us to avoid many of these tragic accidents. My heart bleeds for the victims. My heart bleeds for the innocent victims who ride along safely and are run into by these speed demons. This Judge has a whole lot of good sense, and I think maybe he has a deterrent that will be helpful in this greatest carnage that our Country has ever known.

The Lord bless us, help us to preserve our lives, and to use our lives for the high purposes that the Lord has given us, I pray in the name of Jesus. Amen.

## PRESIDENT DAVID O. McKAY

**M**Y ESTEEMED fellow-workers. I hope what I say now may not detract from the spiritual instructions received and the appeals made for our young people. But there are a few sug-

gestions to you, stake officers, stake presidencies and bishoprics of wards, which we hope you will take without comment. I will just name them.

1. In our Handbook of Instructions we

read (which many of you bishops probably have not read, because it has not been reprinted): "Sunday School should not be closed on a day of Stake Conference. All classes with the exception of the Gospel Doctrine and other adult classes, should remain in session. This applies to every ward except where Conference is being held in a ward building and Sunday School and Conference cannot be accommodated in the building at the same time. It is understood, however, that the attendance of all members of the Church, old and young, at Stake Conference shall be encouraged, and that a member of any Sunday School class who desires to attend Stake Conference should be excused to do so, and that any class in the Sunday School may, under proper supervision, attend a Stake Conference in a body," but to close the Sunday School and turn out a hundred or several hundred, young boys and girls who do not go to Conference or who cannot find seats in the congregation, is contrary to instructions given.

2. Many wards at different times of the year decide that they will not hold any Sunday night meeting on Fast Day. These meetings should be held in the interest of the Auxiliaries.

3. This is very important. Substitutions should not be made for our Sacrament Meetings. Seminary graduation exercises should be held at some other hour or on some weekday night; they should not take the place of our Sacrament Meetings.

And now just for a final message. We have been worried, not for a few days or a few months, but for many years, over the problem of making our ward teaching more effective. This is in harmony with our great lesson tonight—to help our young people and to help those of our older ones who are indifferent.

Tonight I shall take time to mention only two features.

"The teacher's duty is to watch over the church always"—this is the Word of the Lord, and the more closely we follow that the more satisfaction we shall have in our labors.

"The teacher's duty is to watch over the church always, and be with and strengthen them;

"And see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking;

"And see that the church meet together often, and also see that all the members do their duty." (D. & C. 20:53-55)

One day, when my brother and I were in our teens, we were ready to leave the barnyard and go out to the field for a load of hay. Father came out, shut the gate behind him, and then looking towards the sidewalk, saw two men coming towards the house. He recognized them as ward teachers, "Al" Sprague and Eli Tracy. He said, "Boys, there are the ward teachers; tie up your team and come into the house." Though we demurred, we obeyed. Seated as a family, we heard our father say, "Now brethren, we are in your hands."

I give you the picture. Now I give you what the teacher said: he started with my father, who was the Bishop of the Ward, and asked him if he was doing his duty; if he was living in harmony with his neighbors; if he was sustaining the authorities. He asked Mother questions about doing her duty, and he went from the parents to each child who sat around in that meeting.

Those teachers emphasized one part of their duty. First, Father submitted himself to them, for they came as his representatives and would be in every house. Their duty was to see that "each member does his duty." Now that takes tact and some of you say for teachers so to question the people gives offense. I grant you all that, and I am not going to discuss it. But the Lord has asked you to do just that thing. How you do it, the inspiration of the Lord must prompt.

Now tonight I should like to emphasize another phase of ward teaching—"watching over the Church always."

The teacher's duty is not performed when he goes only once a month to each house. I remember when one Bishop made it a duty of the ward teacher to go at once to a house bereaved of a loved one and see what could be done in order to bring comfort to those who were grieving and to make arrangements for the funeral. It is the teacher's duty to see that



there is no want; if there is sickness there, to go and administer—watching over those families always.

Tuesday morning at the dedication of the Los Angeles Temple—that was the beginning, I think, of the fifth session—we were entering the Temple when somebody said, “There is an old lady coming down the walk. Evidently she wants to see you.” She was walking, but she had to be helped. We returned and met her just as she and her companions came up the steps leading to the north entrance of the Temple. We shook her hand and greeted her and gave her a blessing as much as we could in that short, brief time, and to encourage her said, “Are these your two fine sons?” “No,” answered the one on her left, “we are her ward teachers.” What a beautiful example of watching over the church always. They knew the old lady wanted to attend that service. I do not know what help they had to give her in order to bring her there, they had to get an automobile probably. I do not know whether she had any sons. I know only what I have told you. But they were her ward teachers and they knew her needs.

Well, in every group assigned to you ward teachers, there are young folks who are crippled, there are young folks who are staggering, who need help morally. Somehow, some way, you can reach them and give them some help. Not just when you go to make a formal visit, when you are sitting there before the radio or the television, but at some party, some way, wherever they are going, get in their company, get their confidence, take a hold of their arm—“watch over them always.”

Those two things we can do, in addition to what the bishoprics are now asking you to do: teach them their duty, watch over them always and see that they attend to their meetings.

In conclusion, let me commend the Committee of the Twelve for the great project they have presented to us tonight. You can see its value. I am sure that you were all deeply impressed with Brother Petersen’s message.

These lines came to me when he gave the principal theme:

“You ought to be true for the sake

of the folks who believe you are true.

You never should stoop to a deed that your friends think you wouldn’t do.

If you’re false to yourself, be the blemish but small,

You have injured your friends; you’ve been false to them all.”

(Edgar A. Guest)

God help us to save our young people, to bring peace in our wards, in our homes, and in our hearts, by keeping the commandments of God as He has given them to us in this the Latter-day through the restoration of the Gospel of Jesus Christ; given it to us by direct revelation by the direct appearance of the Father and the Son, to the boy Prophet; given unto us, as President Clark has explained tonight, the Priesthood, the same as held by the Apostles of old.

With all my heart I bless you, fellow-workers in the Priesthood of God, and I do it in the name of Jesus Christ. Amen.

### President David O. McKay:

The Reno Latter-day Saints Male Chorus will now sing, “Thanks Be to God.” In your behalf we thank these young men and their able leader for their presence here tonight and their impressive singing. They are directed by Brother Cropper.

Elder Roy D. Olpin, president of the Millard Stake, will offer the closing prayer.

The session at 10:00 o’clock Sunday morning will be broadcast over station KSL and over 14 radio stations as named heretofore. These services will also be televised over KSL-TV, channel 5, and by special arrangements over 18 television stations in Idaho, Washington, California, Oregon, Arizona, Nevada and Colorado.

The Church of the Air broadcast will be from 8:00 until 8:30 a.m. tomorrow. President Joseph Fielding Smith will be the speaker. The Tabernacle Choir broadcast will be from 9:30 to 10:00 a.m. tomorrow morning. Those desiring to attend the Tabernacle Choir broadcast must be in their seats at 9:15

Saturday, April 7

Second Day

a.m. It is requested, and we repeat this, that the audience during the broadcast refrain from making any disturbance. Large crowds will undoubtedly be waiting outside the closed doors. We suggest that those standing be courteous when the doors are opened and considerate of others in the crowd. Avoid pushing or crowding, will you please.

The regular session of the Conference will begin at 10:00 o'clock tomorrow morning. The Reno Male Chorus will now sing, "Thanks Be to God." The benediction will be offered by Elder Roy D. Olpin, president of the Millard Stake.

The Reno Latter-day Saints Male Chorus sang the hymn, "Thanks Be to God."

### President David O. McKay:

As thousands leave this great Priesthood Meeting tonight, let us keep in mind the timely admonition given by President Richards to drive carefully.

President Roy D. Olpin of the Millard Stake offered the closing prayer.

Conference adjourned until Sunday morning, April 8, at 10 o'clock a.m.

## THIRD DAY MORNING MEETING

Conference reconvened at 10 o'clock a.m., Sunday, April 8, 1956.

The Tabernacle Choir, under the direction of J. Spencer Cornwall, was present and furnished the choral music for this session of the Conference.

(For a full report of the *Church of the Air and Tabernacle Choir and Organ* broadcast see pages 125-129.)

### President David O. McKay:

In solemn worship this Sabbath morning thousands are assembled in the Tabernacle on Temple Square, in the Assembly Hall and Barratt Hall in Salt Lake City, and many are gathered on the walks and lawns of the grounds listening to the services over the public address system.

Last evening there was held a large Priesthood Meeting—undoubtedly the largest ever held in the Church. This general Priesthood Meeting was held in the Salt Lake Tabernacle with overflow meetings in the Assembly Hall and Barratt Hall, and the proceedings were relayed by closed circuit to members of the Priesthood assembled in 22 Church buildings in Utah; 12 in Idaho; 3 in Wyoming, 2 in Nevada; 1 in Colorado; 4 in Washington; 3 in Oregon; 15 in California; 3 in Arizona; 1 in Hawaii, or a total of 66 buildings.

For your interest this morning we should like to say that as nearly as the

ushers could count there were assembled in that Priesthood Meeting approximately 30,000 men holding the Priesthood. The speakers were Elder Mark E. Petersen of the Council of the Twelve, of whose message you will hear more throughout the Church; Elder S. Dilworth Young of the First Council of the Seventy; and members of the First Presidency.

The Reno Latter-day Saints Male Chorus furnished the music under the direction of Elder Ladd R. Cropper, who is our Institute Director in the University of Nevada. The singing was excellent, as was all that we have had in the Conference.

President Joseph Fielding Smith, President of the Council of the Twelve, was the speaker on Columbia's Church of the Air program this morning at 8 o'clock.

We are now assembled in the Sixth Session of the One Hundred Twenty-Sixth Annual Conference of the Church. Just a further word or two about last night—I am sure you would be interested in the following—that here in the Tabernacle, Assembly Hall and Barratt Hall, and on the Temple Grounds, there were 11,165 members of the Priesthood. In the Brigham Young University there were 2009. Other groups in Utah: 7,000; in California, 3,641; in Arizona, 712; in Colorado, 250; Idaho, 2,600; Nevada, 685; Oregon, 460; Wash-

ington, 593; Wyoming, 306; and I do not know how many in these telegrams this morning.

What an inspiration! What hopes and assurances we have for the future!

These services are broadcast in the Assembly Hall and Barratt Hall, and over a public address system and by television over 18 television stations operating in Utah, Idaho, Oregon, Nevada, Arizona, California, Washington, and Colorado, this morning. We welcome you all. We are likewise being heard over 14 radio stations in these western states. The names of these stations have already been mentioned over KSL. Thank you all. You have our appreciation for the time and facilities you are furnishing for this great Conference. In behalf of the membership of all the Church we thank you.

We welcome the following special visitors and regular members of the Church: you who are listening in will be pleased to know we have present Senator Wallace F. Bennett, Congressman H. Aldous Dixon, Mayor Adiel F. Stewart of Salt Lake City, President Ernest L. Wilkinson of the Brigham Young University, President A. Ray Olpin of the University of Utah, President Daryl Chase of the Utah State Agricultural College, Superintendent E. Allan Bateman, superintendent of Public Instruction, Superintendent M. Lynn Bennion of the Salt Lake City Schools, Brother LaMont Toronto, Secretary of State. Undoubtedly there are others whom we have not seen, but you are all cordially welcomed. It is glorious to meet with you and have you partake of the spirit of the Conference, and to let us partake of your spirit by your presence here.

## PRESIDENT STEPHEN L RICHARDS

### *First Counselor in the First Presidency*

**I**N THE SPIRIT of the brotherhood and the love which the gospel of our Lord inspires, I greet you this morning, my brethren and sisters and friends. The sun is shining in Salt Lake City, bringing with it good cheer to those assembled here in the conference. I hope that those who are away from us, and who listen in, are likewise happy and

The Choir this morning, as you already know, is our own Tabernacle Choir, with J. Spencer Cornwall conducting, and Alexander Schreiner at the organ, and as has been announced already by Brother Evans, the numbers that they have sung at the Broadcast and the numbers that will now be sung are from the Choir's European concert repertoire.

The Choir will now sing "The Lord's Prayer," by LeRoy Robertson, our own composer, with J. Spencer Cornwall conducting.

The opening prayer will be offered by Elder Thomas Gay Myers, president of the Las Vegas Stake.

---

An anthem, "The Lord's Prayer," was sung by the Tabernacle Choir.

The opening prayer was offered by President Thomas Gay Myers of the Las Vegas Stake.

### **President David O. McKay:**

He who just offered the invocation is Elder Thomas G. Myers, president of the Las Vegas Stake.

The Tabernacle Choir will now sing, "For Unto Us a Child Is Born." Following the Choir singing, we shall hear from President Stephen L. Richards.

---

Singing by the Choir, "For Unto Us a Child Is Born."

### **President David O. McKay:**

President Stephen L. Richards of the First Presidency will be our first speaker this morning. He will be followed by Elder LeGrand Richards.

well, rejoicing in the blessings that the Lord has so bounteously bestowed upon all.

I wish to bring you this morning a message of encouragement. I need the aid of our Father and his spirit in so doing, and I trust he will bless all of you likewise.

It is said that the Dispensation of the

Sunday, April 8

Third Day

Meridian of Time opened with the words: "Repent ye: for the kingdom of heaven is at hand" (Matt. 3:2) first uttered by John the Baptist and then by the Savior after his ordeal of fasting and temptation, when "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." (Matt. 4:17.)

It is interesting to contemplate the intonation of voice used in the pronouncement of these first portentous words. I have heard them repeated in tones of a piercing proclamation to convey the impression of a stern command and authoritative exhortation. Undoubtedly they were meant to be all three—a penetrating pronouncement, a command, and an exhortation. But I like to think that there was also an intonation in the voice of our Lord, as he spoke these words, indicative of entreaty and kindly solicitude to the erring ones to whom the words were addressed.

A part of the mission of our Savior was to bring the element of mercy to the rigorous, exacting, hard-hearted people among whom his mission began. When he taught forbearance and kindly, merciful consideration for human frailty and weakness, he was accused of violating and dispensing with the law. His reply to this accusation was: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." (Matt. 5:17.)

Repentance was always, and is, a part of the law and the gospel plan, and the mercy which the Savior brought is essential to the doctrine of repentance and to the administration of the laws of God. The fine balance between the two is preserved for us in the great principle that mercy shall not rob justice (Alma 42:25), nor justice, mercy.

Before I comment further on the principle of repentance, I wish to make it clear that I regard all laws of the gospel as essential in the plan of salvation, and that no one of his children may hope to obtain the highest exaltation in the celestial kingdom without complying with every law and every commandment given of the Lord for men to follow. I believe also that the Lord fully recognizes the frailties and the weaknesses of his children while they

undergo mortal probation. He subjected them to the tests of mortality. He gave them their free agency to cope with its temptations and problems. He planted within them a sense of right, and surrounded them with his Holy Spirit to help them chart the course of their lives, but he knew from the beginning that not all would have the vision and the strength of character to pursue the straight and narrow way. He knew that many would succumb to the seductive temptations of the adversary whom he permitted to be in the world with his children to test and ultimately to strengthen their faith and determination.

So, repentance was from the beginning a necessary part of the plan. It was not the only part of the plan indicative of the love and mercy of the Lord. The laws and commandments are themselves generous and loving provisions, formulated by our Father to bring to pass the greatest possible happiness and blessing to his vast family whom he loves. Every single commandment, stern as it may appear to some, is in reality an avenue to the glorious realm of peace and happiness. But repentance is an outstanding principle of mercy and love and kindness, attesting the concern and love of the Father for his children, for in final analysis, he gave his Beloved Son, not alone to redeem us from the effect of transgressions which lay heavy upon the whole race of men, but also to give to us the inexpressibly glorious opportunity of repenting of our own individual transgressions so that we might again come back into his presence clean and forgiven, through the precious gift of repentance.

I have never regarded repentance as being a static thing. It is difficult to imagine how men may repent once and for all for a full lifetime of experience. I look upon it as a progressive principle applying to each of us day by day. With those who have been given the noble concepts of a perfect life, there must be very few, if any, who do not feel that each day he or she may have fallen short of the ideal of perfection; so, each day, working toward, but failing fully to realize this lofty goal, each must feel the need for repentance—and so each,

with such a feeling of inadequacy, will seek the forgiveness of his Father in heaven and also his fellow men if them he has offended. It is this constant sorrowing and striving that constitutes the progressive, constantly applicable, principle of repentance. This ever-recurring acknowledgment of weakness and error and seeking and living for the higher and better will lead us to perfection.

We have a tendency to grade and evaluate the mistakes of life, in which we have support from the revelations. Some deviations we classify as serious, even to the point of unforgivable. Others we look upon with more allowance. In some cases the gravity of the offense and the extent of culpability are subjects for judicial determination by those appointed to be judges in the Church of our Father. All such judgments are authoritative, and we believe, almost without exception, righteous judgments. The penalties are to be observed. But even such serious infractions do not do away with the merciful principle of repentance, and I know of no judicial tribunal in the Church that does not uniformly admonish and entreat those who are convicted of offenses to repent, to sin no more, and by their lives seek and be worthy of forgiveness.

There are so-called lesser offenses which are not brought to the attention of Church tribunals but which frequently come before the presiding officials who are judges in Israel, with relation to the advancement of men and women in the offices and privileges of the Church. Questions arise in connection with advancement in the priesthood, temple recommends, and suitability for offices in the organizations. I wish each one who may feel that his progress is being retarded, and he is not recognized as he would like to be, might ask himself what there is in his life to bring about this retardation. I am sure that each one, if he is frank with himself, will find the answer. There is a remedy—a universal remedy—that does not fail. It is repentance, turning away from that which impairs progress and deprives one of the true Spirit of the Lord. While I have mentioned offenses that are spoken of as serious and those

which are less serious, I would have all understand that there is no departure from the ways pointed out by the Savior which is not serious and which will not impair the full development of a child of God.

I have said these things about the great salutary doctrine of repentance as a constantly applicable, progressive principle of life. I would like now to devote a little attention to the encouragement we may give each other and all our friends in the adoption of this principle. We are enjoined by the revelations coming to us with the restored gospel to call all men to repentance. Indeed, missionary work is the first obligation laid upon the restored Church. We would like all of our friends to understand that when we issue this call to repentance, we include ourselves within it. It is hoped there will be no implication of a boastful attitude on our part and that of our missionaries that we are free from the necessity of repentance. It is true that there is inconsistency in asking our neighbor to repent and turn away from a practice in transgression of the laws of the Lord which we ourselves indulge. Such an example does not lend weight to the call; but in spite of such inconsistency we are still under divine command to preach repentance to the people of this world, for repentance is indispensable. To those who criticize because they find within our ranks digressions from the pure laws of the gospel we seek to teach others, I put this trite but pertinent question: Does one offense wipe out another? Does weakness in one, even one who has been given a testimony of the truth, justify transgression of the law or failure to listen to its precepts?

I said in the beginning that I thought there must have been much of entreaty and appeal in that initial call of the Savior to his fellow men at the beginning of his ministry: "Repent: for the kingdom of heaven is at hand." (Matt. 4:17.) He knew the weaknesses of those to whom he issued that call. He knew their pride and arrogance, their love of the things of the world. He knew that they would not receive him for what he was. He knew that infinite patience and kindness and mercy would be re-

quired to teach them the principles of love and brotherhood embraced in the holy gospel. He knew that they would have to change their ways and transform their lives and concepts before they could truly come into his fold. So the first thing that he taught them was repentance, to let them understand that they could change their lives, that they could abandon their traditional practices, their intolerance, and their arrogance, and be inducted into the higher realm of love—love of God and of their fellow men. Those who became conscious of the power and the beauty of his teachings must have received the glorious principle of repentance with great joy. He encouraged them. Jesus taught his disciples the doctrine by example and parable.

There was the woman taken in sin. I think I have never seen a more impressive spectacle featured on the screen than that portrayed years ago when the movies were without sound in the picture called "The Ten Commandments." There was the woman cast into the dust, ashamed, hopeless. Surrounding her were hard-faced men, stones poised in their hands, ready, seemingly eager, to execute the penalty of the law. The plight of the woman was pitiful, desperate. Then suddenly there came on the scene the portrayal of the Christ. In his presence they were silenced, and withheld the stones, and then the scriptural account was enacted:

"They say unto him, Master, this woman was taken in adultery, in the very act.

"Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

"This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.

"So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

"And again he stooped down, and wrote on the ground.

"And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left

alone, and the woman standing in the midst.

"When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

"She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more." (John 8:4-11.)

He encouraged all to repentance. To do so he told one of the greatest of all his parables, of the man that had two sons, an older and a younger. The older son was devoted to his father, obedient to his commands, serving him dutifully. The younger son was apparently of a different disposition with a longing for the things of the world and its pleasures. He requested and received a portion of the father's goods that he would have inherited, thus renouncing his patrimony, so precious to the Jews. He took what he received and went into a far country and spent that which had been given to him in riotous living. It is assumed that he committed many offenses and that his life was wholly at variance with the ideals of his home, but he paid a heavy penalty for his transgressions.

When he had spent all that he had, a mighty famine came in the land, and he found himself in great want. He was obliged to seek work, and his master sent him into the fields to feed swine, perhaps the lowest, most menial and degrading of all things that could come to a Jew. We are told that so great were his hunger and desperation that he would fain have eaten the husks that the swine did eat.

When so reduced in bodily strength and spirit, he came to himself. We have reason to believe that he was caught in the spirit of repentance, and in his desperation he said to himself: "How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

"I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

"And am no more worthy to be called thy son: make me as one of thy hired servants.

"And he arose, and came to his father. But when he was yet a great

way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

"And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son." (Luke 15:17-21.)

But the father, seemingly overjoyed with the son's return, did not reply to his son's exclamation, but he called out to his servants: "Bring forth the best robe and put on him, and bring a ring for his hand and shoes for his feet, and bring hither the fatted calf, and kill it; and let us eat and be merry, for this my son was dead, and he is alive again; he was lost, and he is found." (See Luke 15:22-24.)

I have always felt that the Savior intended the father in the parable to typify the Eternal Father of all of us. He knew the rigidity of the Jewish law. He knew what a terrible offense it was to renounce one's patrimony—an unforgivable offense, I assume, in the Jewish household. So he had this wayward son come back to his father, not to be rejected, but to be received and loved. He did not have the younger son restored to all the privileges he had forfeited. The older, more dutiful son, complained of the feast that had been made on the return of his younger brother, but the father consoled him with the statement: "Son, thou art ever with me, and all that I have is thine." And then he repeated to his older boy the words he had said to the younger: "It was meet that we should make merry, and be glad; for this thy brother was dead, and is alive again; and was lost, and is found." (Luke 15:31-32.)

I think it is significant that the Lord made it clear in the parable that the younger son had lost much by his wayward course, but in a measure, at least, he paid for it, with his suffering and degradation. Justice requires that. But when the penalty had been exacted, the fond father's heart was gladdened by the repentance and the return of his son. What an encouragement for repentance! How good to know of the mercy and forgiveness of the Father! Better not to have transgressed, but wonderful to be taken back!

Just as repentance is a divine principle, so is forgiveness. The Lord has

said, "I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men." (D & C 64:10.) If we were more liberal in our forgiveness, we would be more encouraging to repentance. Someone has said that the supreme charity of the world is in obedience to the divine injunction, "Judge not." When the Savior gave that injunction, he was well aware of the limitations of human understanding and sympathy. We can see overt acts, but we cannot see inner feelings nor can we read intentions. An all-wise Providence in making judgment sees and knows all the phases of human conduct. We know but few of the phases, and none very well. To be considerate and kind in judgment is a Christlike attribute.

So may we hold out the merciful, saving principle of repentance to ourselves and to all our Father's children. Let us issue the call as we have been commanded to do, but let it be so tempered in love and humility that all may receive it as a heartfelt invitation to share the glorious principles of the gospel which have come to the earth through revelation in these latter days. Let no brother or sister in the whole family of God feel that he or she has gone beyond the point where error and sin may be left behind and true repentance enlighten the soul with hope and faith.

Many years ago, while visiting one of the missions of the Church, a man asked if he might drive me to my next appointment. I spoke to the mission president, and he said he thought it would be all right. During the course of the journey, this man painfully outlined for me the course of his life. He told me something of his home and of his youth, and then in deep sorrow, he confessed his transgressions. They were very serious, and his consciousness of guilt almost overwhelmed him, and then almost choked with emotion, he asked the question he had premeditated when he sought my company: "Brother Richards, is there any hope for me? Now that I have learned the gospel from the missionaries and have come to understand the kind of life the Lord expects his children to live, the consciousness of my offenses overwhelms me. May I ever be

Sunday, April 8

Third Day

forgiven?" He so shook with sobs that I feared somewhat for his security in the driver's seat.

His deep moving contrition touched my heart. I breathed a silent prayer that I might console and help him. And then I set before him the things I have tried to set before you this day. I gave him the same examples of the merciful principle of repentance and forgiveness, and when I held out to him hope and encouragement, he was consoled, he regained his composure, and in a voice ringing with determination, he cried out, "With the Lord's help I will make myself worthy and regain that I have lost." I was sure the Lord would help him in his effort.

This man did not know, although he must have heard the whisperings of his conscience, how grievous were his transgressions until he heard the true gospel, but members of the Church who have been taught know, and their knowledge brings accountability and responsibility. To them repentance has special significance. They are leaders and teachers to the unenlightened. On their shoulders they carry the weight of the kingdom. Its progress is retarded not so much by lack of effort as by insufficiency of repentance—individual repentance—which is essential to make them profitable servants.

So, my brethren and sisters, in the

love and respect which I bear you, I appeal, I entreat you, and I offer encouragement for repentance for all the misdeeds of either commission, or omission, which retard our progress toward the perfect life and destiny the Lord so graciously holds out to beckon us on.

And to my friends and our friends, not of the Church, may I humbly and sincerely hold out this glorious doctrine as the true way to happiness and peace. I call upon all in tones of entreaty and concern to stop damning God, to refrain from intemperate judgment, to be honest and virtuous. If you want peace and happiness, if you have made mistakes, you can repent if you will. The Lord will help you, and he will reward you a thousand times over for your effort. What the world needs is a repentant world, and you may be assured there is no enduring happiness in anything but goodness.

I invoke the blessings of the Lord upon all in the name of Jesus Christ. Amen.

#### President David O. McKay:

President Stephen L. Richards of the First Presidency of the Church has just spoken to us. Elder LeGrand Richards of the Council of the Twelve will be our next speaker. Elder Richards will be followed by Elder Marion D. Hanks.

### ELDER LEGRAND RICHARDS

#### *Of the Council of the Twelve Apostles*

**A**S I OCCUPY this position of responsibility this morning, I first express the feelings of my heart of gratitude to the Lord for my membership in this Church and all that it means to me and for my fellowship with the members of the Church. They are wonderful people. If we have listened to the prayers of these stake presidents who have prayed in the conference, we know something of the faith and the leadership ability of the men who preside throughout the stakes of Zion. I feel to say God bless them all, and all you fine people and those who are listening in, who are giving of their time and their talents and their means to help build the kingdom of God in the earth.

One of the great events of the last year as far as the Church is concerned was the choir trip to Europe. I thought I would like to pass on to its members this morning, since they are here, comments that came in a missionary's letter from Berlin a few days ago.

He said, "When we go out tracting now and we announce ourselves as representatives of the Church of Jesus Christ of Latter-day Saints, and the people do not quite understand, we say, 'The Mormon Choir that was just here,' and they say, 'Oh, come in.'" The missionaries say the choir has done so much good in opening the doors of the people for them to carry on their missionary work.



I thought since the announcement has been made that these services are being broadcast all over this western part of the United States by television and radio, that for the few moments assigned to me I would like to speak primarily to those who are not members of our Church who might be listening in, and I imagine that notwithstanding the thousands here in this building, and on this temple block that there are even greater audiences listening in over the radio and the television.

I am sure that the building of the temple in Los Angeles has impressed the people who have seen it and the 662,000 who went through during the period that it was open for inspection, and I imagine that there were many of those people who would like to have heard more about this Church and its teachings because of that beautiful edifice.

Two weeks ago last night I was in a group in Los Angeles, and a man who had traveled all around the world indicated that he thought the temple there was the eighth wonder of the world.

When President Clark talked to the Primary officers and teachers who were assembled here last week, he exhorted them to teach the simple truths of the gospel, and I love the simple truths of the gospel. So I would like to preface what I say here today to those who might be listening in with this thought, that I believe that there is not an honest man nor an honest woman in this world who really loves the Lord who would not join this Church if he knew what it was.

When I say really love the Lord I have in mind such as of whom the Master spoke when he said that except a man be willing to forsake father and mother and wife and children and lands and herds and all that he hath, and take his name upon him, "he cannot be my disciple." (See Luke 14:26.)

And that is what he meant when he said that we should seek first the kingdom of God, and his righteousness, and all other things would be added unto us. (See Matt. 6:33.)

There is not a person who has that kind of love of God who would not accept this Church and join it if he really knew what it was, and our mis-

sion is to make that known to the world, and hence I appreciate the great missionary cause of this Church.

We are told now that we have over 12,000 missionaries, and nearly half of them are full-time missionaries giving their entire time to tell the world and our brothers and sisters who are not of us, of the marvelous thing the Lord has accomplished in this dispensation. If these people only knew how we love them, how we pray for them, how we pray for the Lord to lead the missionaries to their doors and to give them the ability to explain the truth to them in a convincing manner so that they will really know, I am sure they would realize that there is a sincerity in this Church that might not be found anywhere else in all the world.

I am wondering now if you had lived in the days of the Savior or the Apostle Paul, and you had heard their testimonies, knowing that they were evil-spoken of by all people, would you have believed them? You remember when Paul was brought in chains to Rome, the high priests said, "... we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against." (Acts 28:22.) Those who join this Church have to pass through and penetrate the opposition and evil things that have been said against us because the war that was started in heaven between Satan and the followers of the Lord is still being fought, and one of his greatest instruments is to try and prejudice the minds of men and women—and therefore the prophets have been put to death through all dispensations.

When Paul stood before Festus and King Agrippa and bore that marvelous testimony, how he had seen a light and heard a voice and how the Son of God said to him, "... Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks," (Acts 26:14) and then as Paul reasoned before these two great Romans he said, "Why should it be thought a thing incredible with you that God should raise the dead?" (Acts 26:8.) To be able to accept the message of Paul in those days that God really had raised the dead, for Christ had been raised from the dead and had appeared to him, was

Sunday, April 8

Third Day

harder, possibly, to believe than the message of the prophet of this dispensation.

You will recall that when that testimony was borne, Festus said, "Paul, thou art beside thyself; much learning doth make thee mad," to which Paul replied, "I am not mad, most noble Festus; but speak forth the words of truth and soberness," to which King Agrippa replied, "Almost thou persuadest me to be a Christian." (Acts 26:24-25, 28.)

Now the Prophet Joseph Smith declared that the Father and the Son appeared to him when he was a mere lad, not quite fifteen, and the thing that he could not understand was the prejudice that that statement aroused in the minds of leaders of men and leaders of religion, for he was a boy of no great pretense, just a farmer's boy without education, and he said he could understand, but he said he felt as he imagined Paul felt. He knew that he had seen a light. He knew that he had heard the voices of these two Personages, God the Father and his Son, Jesus Christ. And he said he knew that God knew it, and he dared not deny it because he knew that by so doing he would come under condemnation before God.

Does it seem any more incredible today to believe that the God of heaven and his Son Jesus Christ who was resurrected from the grave should appear to man here upon this earth than to believe that Christ was resurrected, a thing that had never been seen or heard of before at the time of his resurrection?

We read in the scriptures how the Father announced his approval of the Son at his baptism and on the mount of the transfiguration. We read that Stephen gazed into heaven and saw Christ sitting on the right hand of his Father, so we know they do exist, and then think of all that the prophets have foretold for the latter days, and it does not seem incredible that they should usher in this the greatest gospel dispensation of all time by a personal visitation to this earth.

And if they were to come, to whom would they come? The prophet Amos tells us, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos

3:7.) And when there are no prophets, there is no leadership of God in the world, for his way of leading his people is through his servants the prophets.

We read of when Jeremiah was called to be a prophet. As you will remember, he was young; he could not understand it, so the Lord had to comfort him by saying, "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." (Jer. 1:5.)

We know through the declaration of one of the American prophets, as recorded in the Book of Mormon, that Joseph Smith was called before he was born and was in waiting three thousand years before his birth to come forth to usher in this great latter-day gospel dispensation, so that it is no miracle and not a thing incredible to believe that God would raise up a man to do the work that needed to be done in restoring his work to the earth in this dispensation.

Peter saw the latter days. The Christ looked forward to his coming in the latter days. He taught his apostles to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10.) And men and women have prayed that from those days until the present, without ever realizing that those words would literally be fulfilled, that the kingdom of God would be established in earth as it is in heaven. And Peter, speaking to those who put to death the Christ, said that they should repent that their sins might be "... blotted out, when the times of refreshing shall come from the presence of the Lord;

"And he shall send Jesus Christ, which before was preached unto you:

"Whom the heaven must receive," Peter says, "until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:19-21.)

There is not a man or woman in this world who really loves the Lord who would not accept the truth if he knew what God really had restored in this "restitution of all things spoken by the mouths of all the holy prophets since the world began." That is one of the simple

truths declared by the restoration of the gospel through the Prophet Joseph Smith.

Then we have the statement when John was banished upon the Isle of Patmos, and the angel called him and said, "... Come up hither, and I will shew thee things which must be hereafter." (Rev. 4:1.) Now remember, Christ had already been crucified, and then John was shown that in the latter days, "another angel [would] fly in the midst of heaven, having the everlasting gospel..." (Rev. 14:6) and that is the only gospel that can save men. Jesus said, "But in vain they do worship me, teaching for doctrines the commandments of men." (Matt. 15:9.) And John saw that this angel would have "the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and [every] kindred, and [every] tongue, and [every] people." (See Rev. 14:6.) This truly is a declaration that no one would be in possession of the "everlasting gospel" when that angel would come.

We see the Angel Moroni on the temple here and on the Los Angeles Temple with his trumpet as if he were declaring to the world that:

An angel from on high  
The long, long silence broke,  
Descending from the sky  
These gracious words he spoke.

—Parley P. Pratt

And we have his message of the restoration of the gospel.

When Daniel interpreted King Nebuchadnezzar's dream, and you will remember the king had already forgotten the dream, he said to him, "But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days..." (Dan. 2:28.) And then he declared the rise and fall of the kingdoms of this world until in the latter days, and he mentions that specifically, "... the God of heaven [shall] set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to another people, and it shall... stand for ever," (Dan. 2:44) and as a little stone it should roll forth until it should become as a

great mountain and fill the whole earth. (See Dan. 2:45.)

There are many other prophecies concerning the marvelous work and a wonder the Lord promised to do in the latter days. How could that kingdom be set up in the world just by men studying the scriptures, differing in their interpretation of the words of the prophets? We have to have a prophet of God, for "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets," and it is our testimony to the world that that kingdom has been established in the earth through the instrumentality of the Prophet Joseph Smith.

Through the work of the missionaries, nearly 22,000 people have left the faith of their fathers during the last year and joined this Church because they have believed these marvelous things, and we bear witness to the world that they are true. Of course, in fifteen minutes I can not tell you much about what has gone on in this world in the restoration of the gospel, but what I have said ought to be sufficient to make you want to know more about it, and our missionaries are available. Among that 22,000 converts are ministers of the gospel, for there are many honest men among them, and this work is going forth under the inspiration of the Almighty, and our missionaries are being led to the honest in heart.

We had a man down in South Carolina, when I was there, who told us that he saw two missionaries in a dream come to his home a year before they actually knocked at his door, and when they knocked at his door, he said, "Come in, you have the gospel of the Lord Jesus Christ for me."

Brother and Sister Romney are sitting down here on the front row. He just presided in the Central American Mission. I toured that mission with him a year ago last January, and two of the lady missionaries said they were walking along the street one day, and a man came up to them and said, "I know who you are. I have seen you in a dream. You have the truth. Will you come to our home and teach it to us?"

So I bear you my solemn witness

today that there is evidence sufficient to any honest man or any honest woman who really loves the Lord that we do in very deed have the kingdom of God to offer unto them, and I bear you that witness in the name of the Lord Jesus Christ. Amen.

**President David O. McKay:**

He to whom we have just listened is Elder LeGrand Richards, a member of the Council of the Twelve. Elder Marion D. Hanks of the First Council of Seventy will now address us.

## ELDER MARION D. HANKS

### *Of the First Council of the Seventy*

**I** NEED THE inspiration and guidance of the Holy Spirit and earnestly pray for them this morning.

In our files on Temple Square we have a great many letters from people who have come to us seeking to learn something of the truths which have been testified of here this morning. We have letters from many who have not been here but who have come in contact in some way with the Church or its principles or its people, and who have written to express (so often in almost the same words) what so many here have expressed, that they feel, they sense, they experience among the Latter-day Saints something different from anything they have ever known before.

Friday morning, at the opening session of this conference, we had the pleasure of the presence here of a fine gentleman who had been introduced to us by letter from President George Romney of the Detroit Stake. Prior to that session and following it, we talked for some hours with this wonderful, dedicated man. He had come here to learn a little about this feeling, this sense of dedication, this peace which he said he had experienced among the Mormons. He is a man of real loyalty to principle, whose mind and mouth and life are clean and decent, and who is seeking earnestly to do that which God would have him do.

He wanted to know many things about us. He knew much already. One statement he made, like those which I have quoted, almost to the word, was, "I have been an active, loyal, participating member of a certain church, but I think something is missing." He had come here to try to find out what.

May I bear witness that this experience has happened many times, and that out of it we have extracted the

simple lesson that the truths of the gospel of the Lord Jesus Christ are available here to men, in reality, and that as they seek them and find them and honor them, their lives enjoy a kind of peace and fulfilment they did not know before.

I suppose it is the most fundamental and axiomatic thing we might say of religious faith that to be fruitful and productive of good it has to be based in truth. The fact that there is widespread interest in religion in this nation and the world does not warrant the supposition that all those who have religious interest and religious faith will enjoy the peace and the sense of purpose and the abundant life promised by the Lord to those who would find and follow his way, for it is not enough simply to be "religious" or to be "sincere" in one's convictions. It is not enough to be sincerely convinced of something that is false. We must have faith in true principles and live them courageously if our religion is to help us accomplish God's purposes for us.

The call for faith comes from many quarters. Carl Jung, considered by many to be one of the most important living psychiatrists, is reported recently to have said that among all his patients over thirty-five there was not one whose basic problem was not lack of religious faith. Recently in the Christmas issue of a great magazine there was printed a statement that has much meaning to the Latter-day Saints who know the statement of the prophet Amulek, quoted in Alma, chapter 10, that the prayers and lives of a righteous remnant preserved the land, and who know also that there are other accounts of this same circumstance recorded in the Book of Mormon. Concluding an editorial, the writer said: "No doubt most Ameri-

cans are less religious than they should be. They then owe a vast and continuing debt to the saving remnant in their midst who do hunger and thirst after righteousness and walk humbly before their God. They do not do this for America's sake, but without them America would be little more than a geographical expression."

A widely known statement made in recent years by a great military leader calls our generation "ethical infants," "moral adolescents."

We join with all those who recognize, as those quoted have been shown to recognize, the great need for honor, integrity, humility, prayerfulness, righteousness, the whole truth—all attributes and characteristics flowing from and concomitant to deep religious faith which is founded on truth.

The witness you have heard expressed here today is that God has in our day restored through living prophets, by revelation, the simple, basic, beautiful, life-giving, peace-bringing truths which men of old knew and which Christ himself came to teach in the Meridian of Time.

May we take time to mention three contributions that the restoration has made in supplying the deep needs of man for religious truth founded in faith? First, I note the answers supplied for the universal problems men have concerning God, themselves, and their relationship with their Creator. Second, the restored Church has had revealed a program for living, a guide to conduct, which can lead one to fruitful, satisfying, purposeful living here in mortality. Third, I speak of the spiritual conviction, confidence, assurance—testimony, we sometimes call it—which will motivate one to think differently, live differently, to be different than he otherwise would be.

The President of the United States is quoted as having said something last year which has special meaning to Latter-day Saints, in connection with the first contribution of the restoration we have mentioned. These are his words: "Whence did we come? Why are we here? What is the true reason for our existence? And where are we going? For the answers we have . . . the faith . . . of our religious convictions."

One of the most important aspects of the restoration is that it supplies answers to these most fundamental spiritual questions. We may learn who we really are, and what our relationship is with Him from whom we came. We are taught that the Bible may be believed when it teaches that we are the children, the literal spirit children, of our Father in heaven. We have assurance that Christ was indeed the Living Son of God, that he came to teach men how to live and died that we might live eternally. We know that men are free and responsible agents in a world where there are alternative forces and courses to choose among, and that we are not only free to choose but also under the necessity of choosing the path and course we shall pursue. Man has within him, in an embryonic sense, those basic attributes which are characteristic of our Father in heaven and which are in him in their fulness. Man is capable of love, mercy, and justice, attributes which have their fullest development in him. We have assurance through the restored gospel of the Lord Jesus Christ that we are literal children of God, that we can become like him, that the ultimate of our possibility is that someday under his guidance we may even participate with him in his great creative work.

The truths of the restoration testify that there was a plan before this world was, and that that plan contemplated our earthly existence, our freedom, and our responsibility, and that when we had left this mortal life, we should continue to live as really and as certainly as we here exist. Moreover, they testify (and this is what first brought the Church to the attention of our friend from the east) that there is a divinely-inspired program for living among us which is designed to lead men to happiness here on this earth. What is that program? You know it well. It is a program of faith, repentance, baptism, and reception of the gift of the Holy Ghost; it is a program requiring an enduring and dedicated hunger and thirst for righteousness, a life of honor and honesty, and a "love of God and of all men."

There are able and sincere men crying out all over the world today for men to

Sunday, April 8

Third Day

"believe," to "believe." But as our friend said Friday, "They do not tell us *what* to believe or what to *do* to find happiness."

The Church of Jesus Christ of Latter-day Saints testifies to the world that the program restored by the Master of men in our day is the same program he taught men when he was among them. And as Christ taught men to have faith, to repent of their sins, to be baptized for the remission of those sins, in order that they might receive the gift of the Holy Ghost, so taught Paul and the others. Do you remember the occasion described in the second chapter of Acts, an occasion almost analogous to scenes we hear about in various parts of the world today, when the multitude, having been taught the mission and message of Jesus (but by the apostles who have been "chosen" and "ordained" by Christ so do) found faith in the Messiah, and came to Peter and the others and said; "Men and brethren, what shall we do?" What did Peter answer? Did he tell them to go to some Church, any church, and pursue any program or course they chose, whatever it might be, so long as they were sincere? His answer is recorded in the Holy Bible that all may read:

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. (Acts 2:38-39.)

It is revealed anew in our day that not only must a man believe, but also that he must believe that which is true, and he must do that which God has commanded.

There is one final thing we spoke of: if one is to learn the answers to the basic spiritual problems of his life and is to pursue a purposeful program fruitfully and happily, he must have a motivation, an "inner aim" our friends sometimes call it, a spiritual assurance, a testimony which will inspire and impell him to learn and to live. The enjoyment of that testimony is one of the great possibilities that has come to us through the restoration of the gospel of the Lord Jesus Christ.

We testify to you that religious faith is important and urgently necessary, but it must be based in truth. The truth available to all men is that God in our very dispensation has spoken, restoring anew the ancient truths, restoring anew the only gospel, the good word of God for his children.

That testimony is among us; many of us enjoy it. I testify of it humbly, in the name of Jesus Christ. Amen.

**President David O. McKay:**

Elder Marion D. Hanks of the First Council of Seventy has just addressed us. The Choir and congregation will now join in singing, "Redeemer of Israel," conducted by Elder J. Spencer Cornwall.

After the singing, Elder Antoine R. Ivins will address us.

The Choir and congregation joined in singing the hymn, "Redeemer of Israel."

**President David O. McKay:**

Elder Antoine R. Ivins of the First Council of Seventy will now speak to us, and he will be followed by Elder Hugh B. Brown.

## ELDER ANTOINE R. IVINS

### *Of the First Council of the Seventy*

**M**Y BELOVED brethren and sisters: It is a sobering thought to face you wonderful people and hope to say some encouraging word. My own ministry has been one of an effort to encourage myself and others to do better the things we have to do as members of the Church.

It is almost twenty-five years since I first faced a congregation in this capacity. I have enjoyed those twenty-five years very much. There have been a few echoes come back that help has been rendered to people. When it comes, it is always satisfying.

I believe that without reserve I can

bear testimony to every thought which has been delivered in this conference. My hope is that the testimony I undertake to bear to you today may be consonant with the spirit of those to which we have listened and that perchance some help may come from it.

We have heard several times the testimony that Jesus Christ actually is the Son of God, that he was tabernacled in the flesh, that he was resurrected from the dead to open up the privilege for all of us to return to the presence of God and stand judgment for our deeds. We have heard also that in humble prayer the Prophet Joseph Smith succeeded in opening the gates of heaven and having appear to him God the Father and Jesus Christ, through which a renewed testimony as to the individuality of the Father and the Son has come back to the earth.

We have heard also that the heavens were reopened; the Angel Moroni appeared to the Prophet Joseph Smith and instructed him over many occasions in his duties and responsibilities, and further than that that the priesthood was restored through the instrumentality of heavenly beings.

Every one of those questions is a vital question to every member of the Church of Jesus Christ of Latter-day Saints.

I think that all of us here without doubt would testify as to the truth of all of these things. It is that testimony on which the vitality of the Church rests.

Not the least important of all of these events was the restoration of the priesthood, because the priesthood is the order in which the ordinances essential to exaltation in the kingdom of God, when properly observed and when our action justifies it, are performed. Without that priesthood the Church could not function. There is a difference between the gospel and the Church and the priesthood. Each has its function in our lives. The priesthood then becomes as important to us perhaps as any other phase of our existence.

We were told last night of the tremendous priesthood there is in the Church as compared with that of other religious groups. My experience and the checking that I have made over the last two or three years indicates to me that there would be on an average in the

stakes of Zion about ten percent of the members of the stakes who bear the Melchizedek Priesthood. That is, when united with simple, pure faith, the greatest power that there is among men.

I represent one group of that priesthood, twenty odd thousand of them. It has been my effort, along with my colleagues over these twenty-five years, to stimulate that group to greater service and greater activity. Now, if it is real, and we testify that it is, that that priesthood has come back and that priesthood is a right to function on behalf of God, our Heavenly Father, in the ordinances essential to man's blessing and happiness, then we who accept it have a tremendous responsibility, and our problem is to magnify that calling.

I take it that every man who allows me to place my hands upon his head and ordain him to an office in that priesthood, promises actually or impliedly that he will do what may be within his power to magnify that calling. It is interesting indeed when we contemplate the possibilities of it.

To show you how near some of us are to the actual restoration of that priesthood, let me tell you this: Joseph Smith received the Melchizedek Priesthood from Peter, James, and John. Joseph Smith ordained Joseph Young a seventy in the Melchizedek Priesthood. Joseph Young ordained my father at the age of seventeen as a seventy in the Melchizedek Priesthood. And my father ordained me an elder. There are others who are closer to it than that. But when we think that we are actually only a step or two away from an ordination by Peter, James, and John to the Prophet Joseph Smith, and when we think that that ordination makes us emissaries and representatives of God our Heavenly Father; when we further think that without the functioning of that priesthood we would never gain an exaltation in the kingdom of God, it is almost overwhelming, is it not?

Now, what do we do about it? I am as much interested in what we are going to do with it as the fact that we have it, and it means that we must work with ourselves and work with those people over whom we can have an influence. We cannot dream ourselves into exaltation. Dreams have no value unless they

prove to be incentives for greater activity. It is fine to dream about the possibilities of life, but until we do something about it, those dreams are useless.

When we scan the statistics of the Church, we discover that there are too many, far too many of the people who have accepted this responsibility who do little or nothing about it. There is the group which should have our especial attention. The seventies of the Church are missionaries. Their field of labor is world-wide. Being world-wide, it includes their own households. It is the responsibility of every seventy, of every elder, and every high priest in the Church, first, to purify his own life, bringing it into harmony with the teachings of the gospel, that thereby he may gain the peace of mind and the happiness of which you have just heard, and then after doing that, he has the responsibility of extending his influence and his efforts beyond his own.

I feel that the primary responsibility of us individually is to bring into harmony himself and his household to the teachings of the principles of the gospel. Could we do that, what a wonderful power there would be in the priesthood which we bear.

If we understand our responsibilities, this priesthood is a thing of great power. We have been told today that Satan and his emissaries are rampant in the earth, walking up and down trying to deceive people. God knew that would happen when he placed man on the earth and when he expelled Satan from the heavens, but he, it seems to me, prepared a way to meet it, and that preparation is the life that justifies the receipt of the priesthood and the actual receipt of that priesthood through proper channels.

I believe that it is within the power of every man who holds the Melchizedek Priesthood to say, "Get thee behind me, Satan." Whenever a man holding that priesthood yields to the temptations of the flesh and does the evil that is rampant in the earth, it is an admission on his part that he does not appreciate his priesthood, that he does not accompany the gift of that priesthood with a faith that makes it powerful.

You know and I know, you have had many illustrations of the effective use of the priesthood when it is combined

with faith. Besides the healing of the sick, the gift which is not given to all people I admit but which comes only through the union of faith and priesthood, there are many other gracious and wonderful gifts that come to us through the exercise of this priesthood. It is such a tremendous power that if every one of the men who hold the Melchizedek Priesthood would fully magnify his calling, united with a perfect faith, we could almost control the activities of the society in which we live, nation-wide and international. The trouble is that we just do not do it. We do not do what we know we ought to do, and it is saddening to study our statistics and find how many people fail to appreciate this wonderful thing which came back to us in the most miraculous way.

Now, brethren, what are we going to do about it? We have it. It is our privilege to use it. Will we use it wisely or will we let it lie idle and rust out? I hope that we will be conscious of this tremendous responsibility because it is just that, that we will go away from this conference with a conscious responsibility of the priesthood, that when we go back we will bear testimony to our own and to others of the wonderful things that we have heard today, that we will bring our own lives as nearly as possible into complete harmony with the gospel of Jesus Christ, for we have been told today that to attain to the highest exaltation in the kingdom of God, to sit with God in the councils of heaven, enjoying the privileges of eternal progress and eternal increase, that eventually at least we will have to learn to obey all of the commandments of God.

Let us start about it now, brethren and sisters; let us do better tomorrow than we did yesterday or than we have done today, with all of our wonderful resolutions. Let us make tomorrow a better day.

God bless us in the effort, I pray, in the name of Jesus. Amen.

### President David O. McKay:

Elder Antoine R. Ivins of the First Council of Seventy has just addressed us. We shall now hear Elder Hugh B. Brown, Assistant to the Twelve, who will be our concluding speaker.



## ELDER HUGH B. BROWN

*Assistant to the Council of the Twelve Apostles*

**I** WONDER IF sometimes our people think when they hear each speaker ask for divine guidance that it has come to be just a habit. If you were asked to occupy this position, you would know that that is not the case. For that guidance I humbly pray.

I should like to follow the example of being brief which was set yesterday by President Joseph Fielding Smith. I think he demonstrated the truth of the statement that for a speech to be immortal it does not need to be everlasting.

It is not surprising that Elder LeGrand Richards and I should be thinking along similar lines, because both of us have had missionary experience, and whenever a missionary stands before a congregation of Saints, if there is one single individual present who is not a member of the Church, the missionary will talk to him and ignore all the rest. I should like to follow his lead, if I may, and address what I have to say to you out there, our other brothers and sisters who are not members of the Church, and I think it is not presumptuous to think there are thousands of you listening in.

Since our last April conference, reporters, editors, commentators, and others at home and abroad have given considerable time and space to the Church and its activities. As has been intimated, this results partly at least from the tour of the choir, the dedication of the Swiss and Los Angeles temples, and the announcement of other temples to be built. We appreciate the uniform friendliness and general accuracy of these reports and comments. They have ranged from learned discussions of various phases of the gospel to such brief and inaccurate generalizations as that, "To be a Mormon simply means that one does not drink tea or coffee or use tobacco or liquor."

Now, we do accept and try to live the Word of Wisdom, a law of health, first because the Lord thought enough of it to give a revelation on it and also because for a hundred years we have proved its worth. But there are other

things we would like our friends to know about the Church, and so for a few moments I would like to discuss some phases of Mormonism which are not so generally known.

Because of limitation of time and of the speaker, any attempted exposition will be inadequate and incomplete. I should like first, however, to say to you that the conduct of a typical member of the Church of Jesus Christ of Latter-day Saints, or Mormon, is influenced not so much by prohibitions, inhibitions, or Church discipline as by his own inner convictions regarding the essential dignity and possible glory of the individual, the meaning of life, man's origin, purpose, and possible destiny.

Mormonism is not just a code of ethics; it is not merely a set of inhibitive injunctions; it is not just a theoretical system of doctrine and philosophy. It is rather a way of life, based upon a concept of God as our Eternal Father, and of man, created in the bodily image of God, a son of God, who has all of the obligations, opportunities, and potentials of heirship. The Mormon concept of Deity with its accompanying concept of man's potential Godlike status, should cause believers to resist the down drag of habits and indulgences which are inimical to or would impede or delay man's progress towards his goal.

Perhaps you would like to take a quick look at Mormonism through the eyes of a non-member of the Church who has taken time to study it. I have the author's permission to read some paragraphs from a pamphlet recently published by the department of humanities of the Massachusetts Institute of Technology under the general caption "The Sociology of Mormonism." These studies were made and written by Dr. Thomas F. O'Dea, who has a distinguished academic career at Harvard, at Stanford, and at M.I.T. These writings show careful study, keen analysis, and an enviable facility of expression. I shall read some excerpts:

Of the many churches founded in the regions south of the Great Lakes in the first

Sunday, April 8

Third Day

half of the nineteenth century, the Church of Jesus Christ of Latter-day Saints or the Mormon Church alone avoided the stagnant back-waters of sectarianism. The need to start over again four times in sixteen years contributed to flexibility and avoided sectarian atmosphere and culture.

And again he says,

In 1847 the Mormons, harassed and persecuted, dispossessed of all but faith, leadership and a superb organization, crossed the plains and settled in the Utah desert. \* \* \* The Mormon leadership deliberately chose an unattractive region to gain the necessary respite that isolation would give, and resisted the seductions of more pleasant prospects.

And then speaking of our Americanism, he said:

Their American patriotism is an Article of Faith with them. \* \* \* The development of a nationhood was inhibited by American patriotic convictions on the part of the Latter-day Saints themselves. Mormonism sees America as a chosen land and holds that the second coming of Christ will be to this continent. America is a divinely-preferred country and the previous periods of history were preparatory for the Mormon restoration. Thus the Mormons, while exalting America and exulting in it, could at the same time feel called out of Babylon to build the city of God. \* \* \* The Mormons are pre-eminently practical and are the typical American religious movement. As such Mormonism presents a heightening, a more explicit formulation and summation of the American experience of time and of America's timeliness.

The Mormon Church defines itself as a restoration in the latter days of the original gospel of Jesus Christ, which had been corrupted and lost in part for the past fifteen centuries. Its restoration is conceived in terms of Christian history. \* \* \* It is a new interpretation of Christianity itself. A unique prophet and a unique and timely moment as well as a uniquely appropriate place are part of this conception. Mormonism holds itself to have been revealed in the fullness of time—a fullness of time which involves the destiny of the Western Hemisphere and the American nation. The discovery of America and the development of the political institutions of the United States are seen as prepared by divine guidance for the restoration which was to be made through the agency of the original prophet, Joseph Smith.

Within this larger framework the Church of Jesus Christ of Latter-day Saints has its own history, a record of wandering and

persecution, of construction and conquest over hostile elements coming to fruition in the building of Zion in the mountain tops. \* \* \* Mormonism lived its Exodus and Chronicles not once but many times. It had its Moses and its Joshua. Circumstances had given it a stage upon which its reenactment of Biblical history was neither farce nor symbolic pageant.

Yes, our history has been in part a reenactment of biblical history, but what is more important, our doctrine is a reaffirmation of biblical truth. We believe in the God of the Old Testament—Jehovah, the God of Abraham, Isaac, and Jacob. We believe that that Divine Personage became Jesus the Christ of the New Testament, the Son of God, the Redeemer of the world. We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the gospel. We emphasize "all mankind" and "obedience" because the gospel and its saving ordinances are to be made available to the living on this earth, and to the living elsewhere, with obedience as prerequisite to blessings.

For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. (1 Peter 4:6.)

Believing as we do in the great vicarious service of the Master which is the very foundation of Christianity, we undertake to do for our dead, what they cannot do for themselves, and therefore we build these temples which you, our friends, have seen and of which you have heard.

We believe in a pre-existent state where we exercised free agency, where there were individual differences, where life was purposeful and progressive, and where man in his original state existed as intelligence.

After referring to "the inestimable contributions to the settlement of the West and the planting there of a viable and vital American civilization," Dr. O'Dea says: "How remarkably familiar are the basic elements of the Mormon gospel, how remarkably like the general apprehension of America by other Americans when it sheds its theological poignancy." He refers to Mormon theology as

A distillation of what is peculiarly American in America and that by incorporating the goals of the present world into a vision of eternal progression the Church succeeded in annihilating for its followers the line of demarcation between time and eternity in quite a new way.

For Mormonism the world is uncreated and God and men are winning mastery over other uncreated elements. God has become a demiurge once again \* \* \* which means one who works on existing material, a craftsman.

All that is, is in process, and it is a process that is marked by two main characteristics: It is becoming increasingly more complex, and intelligent beings, God and men, are collaboratively gaining increasing mastery over it. Man's life on earth is seen as one of an infinity of episodes characterized by increasing development and mastery of the other elements of nature. This concept of God's purpose and method respecting man's existence was clearly stated by the late Dr. John A. Widtsoe, himself a great scholar and a profound student of the gospel,

The law of progression is then a law of endless development of all the powers of man in the midst of a universe, becoming increasingly more complex. No more hopeful principle can be incorporated into a philosophy of life. (*A Rational Theology*.)

The Lord revealed in the 93rd Section of the Doctrine and Covenants, verse 29,

Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be. \* \* \* For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy; . . .

On this point Dr. Widtsoe wrote as follows:

In the beginning, which transcends our understanding, God undoubtedly exercised his will vigorously and thus gained great experience of the forces lying about him. As knowledge grew into greater knowledge by the persistent efforts of the will, his recognition of universal laws became greater until he obtained at last a conquest over the universe which to our finite understanding seems absolutely complete.

We proclaim the scriptural and inspiring doctrine that man should look

up and not down for his source, for he is of divine lineage; that man is innocent at birth, which is the antithesis of the ball and chain doctrine of original sin and innate wickedness.

Every spirit of man was innocent in the beginning; and God having redeemed man from the fall, men became again, in their infant state, innocent before God. (D & C 93:38.)

Man faces a vista of limitless development, eternal progression, if he will cooperate in winning mastery over himself and the universe. We believe that man's earth life was made possible by Adam's role in a foreordained plan which included the provision for man to come face to face with both good and evil and, under the eternal law of free agency, elect good or evil without compulsion, knowing however that under the immutable law of the harvest he must abide the consequences of his choice, must reap as he sows. Free agency is prerequisite to any character-building plan, and while with free agency any plan is inevitably crammed with risk, we, with all the sons of God, accepted that risk and shouted for joy at the prospect of earth life. The Lord said to Job,

Where wast thou when I laid the foundations of the earth? . . .

When the morning stars sang together, and all the sons of God shouted for joy? (Job 38:4, 7.)

If God is in fact our Father, then we, Father and children, belong to the same society of eternal intelligences. Among them he is supreme, he is the most advanced, most powerful, and most intelligent.

Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones. . . .

I am the Lord thy God, I am more intelligent than they all. (Abraham 3:22, 19.)

When we say man may become like our Father, we do not mean to humanize God, but rather to deify man—not as he now is but as he may become. The difference between us is indescribably great, but it is one of degree rather than of kind.

Sunday, April 8

Third Day

But as many as received him, to them gave he power to become the sons of God, . . . (John 1:12.)

To the Latter-day Saints salvation or being saved does not imply a sudden transformation or metamorphosis into something entirely unlike one's nature nor can it be achieved by mere mental assent or sudden conversion. It is rather a continuing process of becoming or unfolding pursuant to law and divine plan, of bringing one's life into harmony with eternal and inexorable law.

We believe that in his infinite and eternal development toward a Godlike status, man moves toward and through a turnstile called death; that there is no interruption of life at this portal, for eternity is indefinitely prolonged time. We believe that man, after passing through this turnstile, will continue his eternal journey from the point where his actions in this life have brought him. "Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection." (D & C 130:18.) To deny the possibility of eternal progression is to accept the awful alternative of eventual stagnation which would be damnation.

We believe that being saved involves education, that man cannot be saved in ignorance any more than he can be saved in sin, for as the glory of God is intelligence, or light and truth, so the degree of our intelligence will be the measure of our glory. Neither the ignorant nor the sinner would be comfortable or at home in heaven. This concept glorifies intelligence as well as righteousness. But let us not confuse mere knowledge with intelligence. The knowledge of which we speak must seek enlightenment and be applied with wisdom. The knowledge that will save us is not mere know-how, certainly not cunning or mental agility or sagacity; it is not just erudition. The wise man may not be learned, and the learned are not always wise. The intelligence which is the glory of God is all knowledge (and knowledge is power) applied with supreme wisdom and total righteousness.

Time will not permit a further discussion of our teachings with respect to some of the things that Dr. O'Dea has mentioned. Suffice it to say that Mormonism, among other things, is an eter-

nal quest for knowledge which is power, for truth which is joyous because it makes us free, for intelligence, which is the glory of God, and for the righteousness which will enable us to feel at home in his holy presence.

God help us to live worthily and to go forward fearlessly in our search for truth, I pray, in the name of Jesus Christ. Amen.

### President David O. McKay:

Elder Hugh B. Brown, Assistant to the Twelve, has just addressed us.

For a few moments we should like to add some words of appreciation because many on the Coast who are looking at their televisions may not be with us this afternoon. The attendance at the Priesthood Meeting last evening should be changed because of some telegrams that have come in. We gave you the number of 29,371; 1809 should be added to that, making a total of 31,180 men holding the Priesthood assembled in the Priesthood Meeting last evening.

Words of welcome were extended to you educators this morning and we are glad. We have seen and hope that we have present others, John L. Clarke, President of Ricks College; President Lester Whetten of Snow College; Arthur F. Bruhn of Dixie College. We have not seen Dr. Braithwaite of U.S.A.C. Branch, and I am not sure whether William Miller of Weber is present. We welcome these and two other groups, the presence of members of which indicates the extent of the attendance at this great Conference: our mission presidents who represent areas from Guatemala, Mexico, on the south, to Canada on the north, and our servicemen who represent boys in the service from Greenland on the north to Texas on the south. God bless them.

We should like to express appreciation, too, before we dismiss at this time to those who have sent these beautiful flowers that adorn the rostrum. The Berkeley Stake has graciously furnished us flowers to beautify this building; the calla lilies are messengers of their affection and loyal support. We thank the members of this stake for these gifts, Sister Mary R. Persson of Woodland, California, sent calla lilies and in the

note that accompanied it, I read "Grown in my own garden." We wish to extend our thanks to this lady, and to the Puyallup Daffodil Festival, who through the Tacoma Stake in the north sent these beautiful daffodils.

Expression of appreciation to others, many others, we can give at the close of meeting this afternoon.

The singing this morning has been furnished by the Tabernacle Choir, with J. Spencer Cornwall conducting, and Alexander Schreiner has been at the organ. The closing song by the Tabernacle Choir will be, "Glorious, Ever-

lasting." The closing prayer will be offered by Elder Alonzo F. Hopkin, president of the Woodruff Stake, following which this Conference will stand adjourned until two o'clock this afternoon.

---

The Choir sang an anthem, "Glorious, Everlasting."

Elder Alonzo F. Hopkin, president of the Woodruff Stake, offered the closing prayer.

Conference adjourned until 2 o'clock p.m.

### THIRD DAY AFTERNOON MEETING

The concluding session of the Conference convened at 2 o'clock p.m. Sunday, April 8, 1956.

The music for this session was furnished by the Tabernacle Choir, under the direction of J. Spencer Cornwall.

#### President David O. McKay:

The music for this the seventh and concluding session of the 126th Annual Conference will be rendered by the Tabernacle Choir, under the direction of Elder J. Spencer Cornwall, with Elder Frank W. Asper at the organ.

We shall begin this service this afternoon by the Tabernacle Choir Men's Chorus singing "O My Father," Elder Cornwall conducting, and the prayer will be offered by Elder Dee Lloyd Andreasen, president of the Bannock Stake.

---

The Choir sang the hymn, "O My Father."

President Dee L. Andreasen, president of the Bannock Stake, offered the invocation.

#### President David O. McKay:

The invocation just offered was by Elder Dee Lloyd Andreasen, president of the Bannock Stake. The Tabernacle Choir will now sing, "Beautiful Savior," after which Elder Harold B. Lee of the Council of the Twelve will address us.

---

The Choir sang the anthem, "Beautiful Savior."

#### President David O. McKay:

Our first speaker this afternoon will be Elder Harold B. Lee of the Council of the Twelve. He will be followed by Elder George Q. Morris of the same Council.

### ELDER HAROLD B. LEE

#### *Of the Council of the Twelve Apostles*

SEVERAL DAYS AGO my attention was attracted to a picture in one of the local newspapers. The picture shows two men with a shovel setting a highway sign. Within the block "U," which is the official designation of the Utah state highway department, is the figure

187, and then a sign underneath the block "U," which reads: "The shortest designated highway in the state." Then I read the cutlines underneath and the accompanying article which described this short highway as being only one-quarter of a mile in length. It curved

Sunday, April 8

Third Day

gracefully off to the right of the main highway 91 going south and led down over the brow of the hill, seemingly to invite anyone who wanted to travel that pleasant way. Then I looked more closely to see what the picture was. One of the men in the picture was the warden of the Utah State Penitentiary, and the other was a member of the state prison board. The highway marked U 187 led to a building which I could distinguish at the foot of the hill. With somewhat of a shock I recognized this building as the Utah State Penitentiary. The shortest designated highway in the state was a wide paved road from the mainly traveled road to the state prison!

If I could get the spirit of this great conference, I think probably I would like to title the few words of my brief address this afternoon as "The Shortest Designated Highway in Life" and draw something of a parallel to that other "shortest designated highway" to which I have made reference. As I seek for that guidance, my earnest prayer would be that what I say would be in harmony with the great messages of our beloved leaders, the First Presidency. I suppose there is nothing that a General Authority desires more than that what he does and what he says will be in harmony with their desires, and more than that, what he says would be in harmony with Him of whom we have sung so beautifully at the opening of this service.

This other highway in life is also broad. It is a way to destruction, as the Master explained to his disciples when he said in a very significant statement,

... for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat. (Matt. 7:13.)

I would like now for the next few minutes to talk about that highway because it is clearly blueprinted in the records of life which the Lord has given us. I remember a remark the late President Charles A. Callis made to me one day—we were talking about some of these matters, and he remarked, "You know, I think that probably the most important thing we as General Authorities ought to be preaching is not only repentance from sin, but even more important than that, to teach the young

people particularly, and the entire Church generally, the awfulness of sin and the terror that follows him who has so indulged."

Years of experience since that time and interviews with those who have unfortunately taken that short, broad highway, have convinced me that because of their suffering, those who have or are living lives of unrepented sinning would have given all that they possessed if someone could have warned them and could have told them of the awfulness of the sins from which they now suffer.

Nephi predicted and spoke of the sad state of those who habitually sinned and would not repent when he said:

For the Spirit of the Lord will not always strive with man. And when the Spirit ceaseth to strive with man then cometh speedy destruction, and this grieveth my soul. (2 Nephi 26:11.)

Mormon described some people, his people, from whom the spirit of the Lord had departed, and when I read that and then read what I shall now read to you, it seems clear to me that what he was talking about was not merely the inability to have the companionship of or the gift of the Holy Ghost, but he was talking of that light of truth to which every one born into the world is entitled and will never cease to strive with the individual unless he loses it through his own sinning. This is what Mormon said:

For behold, the Spirit of the Lord hath already ceased to strive with their fathers; and they are without Christ and God in the world; and they are driven about as chaff before the wind.

... behold, they are led about by Satan, even as chaff is driven before the wind, or as an vessel is tossed about upon the waves, without sail or anchor, or without anything wherewith to steer her; and even as she is, so are they. (Mormon 5:16, 18.)

The story is told of the late President Calvin Coolidge who was a master of few words in his expressions. He came home from his church meeting one morning, and his wife asked, "What did the preacher talk about this morning?" His reply was, "Sin." She again asked "What did the minister say about it?" His reply was, "The minister was agin' it." And so are all preachers of

righteousness, they are against this thing called sin.

What is sin? The Apostle John described it or defined it as the transgression of the law.

Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. (1 John 3:4.)

Brigham Young made that definition still more meaningful when he said that "Sin consists in doing wrong when we know and can do better and it will be punished with a just retribution in the due time of the Lord." (J of D 2:242.)

The source of sin is a subject oft debated and theorized by philosophers and others as to how it originates and from whence it comes, but we with the sacred scriptures are left with a certainty which removes all question as to the author and the beginning of sin. The record tells us that Satan came among the children of Adam and Eve and said unto them:

I am also a son of God; and he commanded them, saying: Believe it not; and they believed it not, and they loved Satan more than God. And men began from that time forth to be carnal, sensual, and devilish. (Moses 5:13.)

And then King Benjamin taught:

... neither will ye suffer that they transgress the laws of God, and fight and quarrel one with another, and serve the devil, who is the master of sin, or who is the evil spirit which hath been spoken of by our fathers, he being an enemy to all righteousness. (Mosiah 4:14.)

The Master understood how powerful was this master of sin when he spoke of him as the "Prince of this world," and he taught his disciples to pray that they might not be led into temptation.

This like that other highway to the Utah state prison is also a very short highway down the road of sin. You will remember the Lord's warning to Cain when he said,

If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. . . . (Gen. 4:7.)

It is just that short to the way of sin—right at our very doors.

Now the scriptures have told us about the identity of those who are going to inhabit that prison which lies at the end of that short highway:

These are they who are liars, and sorcerers, and adulterers, and whoremongers, and whosoever loves and makes a lie.

These are they who suffer the wrath of God on earth.

These are they who suffer the vengeance of eternal fire.

These are they who are cast down to hell [and that is the name of the prison] and suffer the wrath of Almighty God, until the fulness of times, when Christ shall have subdued all enemies under his feet, and shall have perfected his work. (D & C 76:103-106.)

And again, the nature of the punishment which shall be received in that prison is clearly explained:

"For behold," said the prophet Amulek, "if ye have procrastinated the day of your repentance even until death, behold, ye have become subjected to the spirit of the devil, and he doth seal you his; therefore the Spirit of the Lord hath withdrawn from you, and hath no place in you, and the devil hath all power over you; and this is the final state of the wicked." (Alma 34:35.)

Now as to the location of that place, reference is made to it in these words:

And the end thereof, neither the place thereof, nor their torment, no man knows. (D & C 76:45.)

Like all broad highways of life which beckon to that prison, there are allurements which we are oftentimes encouraged to follow. As Father Lehi explained to his son, Jacob

... it must needs be that there was an opposition; even the forbidden fruit in opposition to the tree of life; the one being sweet and the other bitter. (2 Nephi 2:15.)

In other words, he set the tree of the knowledge of good and evil in opposition to the tree of life. The fruit of the one which was "bitter" was the tree of life, and the forbidden fruit was the one which was "sweet to the taste."

James Russell Lowell caught this great truth in his poem, "The Present Crisis:"

Careless seems the great Avenger; history's pages but record

Sunday, April 8

Third Day

One death-grapple in the darkness 'twixt old systems and the word;  
Truth forever on the scaffold, wrong forever on the throne,  
Yet that scaffold sways the future, and, behind the dim unknown  
Standeth God within the shadow, keeping watch above his own.

We see some of the signs which like the signs to the state penitentiary we know lead us downward. Some are called taverns; some are called lounges; and some are called roadhouses. They have bright, neon-lighted signs outside with catch-phrase names. They are dimly lighted inside; they have sensuous music. These are the unmistakable trademarks of the hell holes of Satan.

Nephi spoke of some teachings against which we must be on guard lest we follow that road, when he said that in a day to come, which we realize now is our day, there would be those who would "teach us to become angry against that which is good, to lull us away into carnal security and to flatter us by telling us there is no devil, there is no hell." (See 2 Nephi 28:20-22.)

In President Joseph Fielding Smith's impressive discourse this morning over the CBS broadcast, he explained the meaning and the need of a Redeemer, in order to redeem a "fallen" world. The "fall," by which men became subject to the temptation of the devil, is as necessary to the progress of man as is the creation.

Dr. J. M. Sjodahl makes this rather interesting comment:

Some have asserted that the story of the fall is but a myth, or an allegory, but it is given in the Scriptures as part of the history of the human family, and must be either accepted as such, or rejected as fiction. The fall was as necessary for the development of the race as was the creation.

Now mark you this statement: "The story of the first fall is, moreover, the story of every sin." (*D & C Commentary*, 1919 edition, p. 211.)

Now consider, for illustration, the various sins; the breaking of the Word of Wisdom, unchastity, dishonesty, etc. and then think of what is said here:

Temptation begins with doubt as to the truth of the prohibition. "Has God said?" [is always the question of him who doubts

and is tempted to sin.] "It is continued by a contemplation of the pleasure that may be derived from doing that which has been prohibited. It ends with a sense of shame and degradation and dread of the presence of God. Such is the beginning and development of every transgression. (*Idem.*)

Now the way to eternal life has fortunately been marked out just as plainly. There sits in this congregation a young woman who was about to fall in her faith because of a sudden sorrow which she was not quite prepared to bridge over after having been a convert of a few years. She had a dream in which she saw herself going back to the church of her previous acquaintance. As she drove along in her car, she came to a road which she took only to find that it was a road under construction, and after ten tortuous miles returning she found to her amazement that there were plain warning signs all along the way which, if she had observed, would have guided her along a safe detour road and passed the shoals of difficulty.

Well, the Master said it:

Enter ye in at the strait gate: . . .

Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. (Matt. 7:13-14.)

As Jesus was teaching in the cities and villages towards Jerusalem as to what the kingdom of heaven was like, one asked him, "Are there few that be saved?" That question reminded me of the remark of a good friend of mine who had heard one of the brethren talk about the requirements in order to attain the celestial kingdom. This friend said to me somewhat wearily after he had heard the sermon, "He has made it so difficult that I don't think anyone could qualify for the celestial kingdom."

Contrary to that, the Master said,

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light." (Matt. 11:29-30.)

When you think about it there is so much promised in the gospel for so little required on our part; for example, the ordinance of baptism is given us for the remission of sins, for entrance into the kingdom—a new birth; the gift



of the Holy Ghost gives us the right to companionship with one of the God-head; administration to the sick, qualifies the individual with faith for a special blessing; by paying our tithing, the windows of heaven may be opened unto us; by fasting and by paying our fast offerings, we are told that then we might call on the Lord and he will hear our cry and our call; celestial marriage promises us that family life will exist beyond the grave. But all of these blessings are ours on one condition, and this is spoken of by Nephi, when he said:

For we labor diligently to write, to persuade our children and also our brethren, to believe in Christ, and to be reconciled to God; for we know that it is by grace that we are saved, [but mark you this condition,] *after all we can do.* (2 Nephi 25:23. Italics added.)

The Master did not directly answer that question, "Are there few that be saved?" But he answered, "Strive to enter in at the strait gate." Strive means to struggle in opposition or contention, to contend, to battle for or against a person or a thing opposed, to strive as against temptation, and to strive for truth.

Well, in all that striving, remember Temple Bailey's parable for mothers: "The young mother said to the guide at the beginning of her way, 'Is the way long?' And the guide replied, 'Yes, and the way is hard, and you will be old before you reach the end of it. But the end will be better than the beginning.'"

Oh, that we might think of these warnings and remember the prayer of the Prophet Joseph in the midst of his persecutions, when he cried out, asking why the Lord would not see and hear the sufferings of the Saints, and then hear the Lord answer:

My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment;

And then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes. (D & C 121:7-8.)

Oh, may we pray the prayer of the Alcoholics Anonymous, those men who are striving to come back: "O Lord," they pray, "give me the humility to accept the things I cannot change, and the courage to change the things I can change, and then the wisdom to tell the difference."

And may we pray that prayer which I heard set to beautiful music at a stake conference just recently:

Lord, when the twilight of life is falling  
Help me and guide me where you want me.  
Lord, when I hear that your voice is calling,  
Make me worthy to abide with thee.

Lord, when I feel that at times I'm straying  
Lead me, O Lord, lead me aright.  
Send forth thy light and thy love I'm praying  
That the dark and dreary way be bright.

Lord, give me faith that I may heed thy call  
Lord, give me strength that I may never fall.  
Help me to find the path that thou hast trod,  
Help me to love, and obey thee, my Lord,  
my God.

—C. S. Thornwall

Which I pray humbly for all of us,  
in the name of the Lord Jesus Christ.  
Amen.

President David O. McKay:

Elder Harold B. Lee of the Council of the Twelve has just spoken to us. Elder George Q. Morris of the same Council will now speak to us. He will be followed by Elder Christiansen.

## ELDER GEORGE Q. MORRIS

### *Of the Council of the Twelve Apostles*

**M**Y DEAR brethren and sisters: I have enjoyed thoroughly these wonderful conference sessions, and now in this position I sincerely pray that the beautiful spirit that has pervaded every session may lead me to say that

which is true and what the Lord would have me say.

I had thought I might say something about the atonement. I was just freshening up on it this morning a few minutes before eight, but I wanted to

Sunday, April 8

Third Day

tune in and hear President Smith's talk, and as I tuned in I thought to myself, "I am sure that President Smith is going to talk about the atonement," which he did. So I refer you to his beautiful talk this morning, concise and authoritative, and I say "amen" to it.

I should like to mention in the few moments that I shall be here, something with relation to the atonement, and that it might be fresh in your mind, I wish to read that beautiful statement of Lehi, the great prophet, referring to certain aspects of the atonement:

And now, behold, if Adam had not transgressed he would not have fallen, but he would have remained in the garden of Eden. And all things which were created must have remained in the same state in which they were after they were created; and they must have remained forever, and had no end.

And they would have had no children; wherefore they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin.

But behold, all things have been done in the wisdom of him who knoweth all things.

Adam fell that men might be; and men are, that they might have joy. (2 Nephi 2:22-25.)

What a wonderful statement that is. So it was the design of our Father in heaven that man should have an earth experience and that Adam should fall and that transgression and sin should come into the world which called for the atonement.

Now, I think the principle question before us is not do we comprehend the atonement, but do we accept it and know that it is true. Many things about us we do not comprehend; as one speaker said, with respect to electricity, the scientific men say they do not know all about it, do not know much about it, they do not know what it is. They know how it acts, but they do not know why it acts, and yet we all avail ourselves of the blessing of electricity without comprehending it.

I think it is exactly the same with the glorious principle of atonement. If electricity in our highly developed civilization were taken out of our lives, our civilization would stop, it is so integrated into our activities. And if the principle

of the atonement were taken away, what would be the result? We would have no Jewish scriptures, we would have no Jewish people. There would have been no covenant with Abraham. We would have no New Testament. We would have no gospel of Jesus Christ, for the atonement is the foundation of it all.

And what would spirit world existence mean, what objective would it have, if there were nothing beyond our existence in the spirit world, because God found it necessary for us to come to the earth to get our experience, to gain a body, to pass through death, to be raised an immortalized and glorified being so that we might go on to perfection. Without the atonement there would have been no creation of an earth because that would have meant that we would have all come to the earth as is stated by Lehi, and after transgression had occurred, death would follow, and the earth would be merely the eternal graveyard of the sons and daughters of God. That would have been the end.

The Lord would not undertake to create an earth for that end. An earth life would never have been planned except for this glorious principle of the atonement. And would we have an heaven without the principle of the atonement, would we ever have had an existence in heaven as spirit children of God without the atonement, for God the Eternal Father is a being, a Glorified Being of flesh and bone, exalted and celestialized, and that comes through death and the resurrection by means of the atonement. Unless spirit and matter are inseparably connected, we cannot have a fulness of joy. And if they are so connected, we may have joy in its fullest degree, which I would say means attainment, achievement, exaltation. We must come to the earth; we must have earth life; we must go through death; and we must be exalted and glorified through the power of God and through the gospel and the resurrection.

None of these things would have been possible or contemplated or planned or carried out without this glorious principle of atonement, the Son of God dying for all the children of men. We may not be able to comprehend it, in its fulness, but we can know it, and we can understand how the Son of God,

the Firstborn among all the children of God, dying for all the rest, would gain power and influence over the children of men, and we can understand what their love should be for him and their devotion should be towards him because his suffering was such that no human being could endure it. He accepted it. It was so terrible that he almost wished that he might not have to endure it. But he accepted it and glorified his Father in heaven and made possible our earth life, our resurrection, our exaltation, and the blessings of eternal life.

It is impossible for me to understand why so-called Christian men and men of intelligence try to rob the Lord Jesus Christ of his Messiahship. It can only be because of their darkness. Scholarship, barren and cold, does not comprehend life and does not give us the key to this life.

Our relationship with God our Eternal Father is a relationship of our hearts, and a pure heart is wiser and more intelligent than a barren intellect.

We are called upon to love God with all our hearts and our fellow men as ourselves; and by this glorious principle of the atonement, we are here today through the mercy and blessings of God.

May we always remember that we are the children of God; may we live like the children of God. Thank God for the truth, the most glorious, the strongest, most wonderful thing in the world or in the eternities. Thank God for the restored truth. I bear my witness that the truth is here in this Church and kingdom of God, and the power of God is here unto our salvation. Jesus Christ is our Messiah; he said those who would not accept his Messiahship would die in their sins, and I bear witness this is true, and that those who will accept his Messiahship may be redeemed and exalted.

I bear my humble witness that Joseph

Smith was a Prophet of the Living God, through whom the Lord restored these glorious truths for the salvation of the human family. I thank God for him and his successors, and I bear witness that all the keys and powers that the Lord gave to Peter, James, and John are here resident now in those who are in our midst. May God help us to be true in all things, I humbly pray, in the name of Jesus Christ. Amen.

#### President David O. McKay:

Elder George Q. Morris of the Council of the Twelve has just addressed us.

We have had many telegrams stating how well the exercises, addresses, and testimonies of this Conference have gone over the various radio stations. We cannot read them all, but here is one that has just come, which I am constrained to read for the benefit of parents who may have boys in this group. It is addressed to the General Authorities from Fort Knox:

"Though unable to be present at Conference or reach you by radio or television our thoughts and prayers are with you. We sustain you in your callings. With the help of the Lord our servicemen's group is prospering here at Fort Knox. Fort Knox Servicemen's group, Melvin Banner, President."

And here is one just handed in from Elder Benson:

"Washington. President David O. McKay. My thoughts and prayers are with you all in Conference. My loneliness was eased this afternoon when a member of the Washington Stake presidency returned from Salt Lake and reported the inspirational Priesthood Meeting of last night to an overflow meeting in the Washington Chapel. Affectionate greetings to all. God bless you. Ezra Taft Benson."

Elder El Ray L. Christiansen, Assistant to the Twelve, will now speak to us.

#### ELDER ELRAY L. CHRISTIANSEN

*Assistant to the Council of the Twelve Apostles*

THE WONDERFUL addresses, the singing, and all that has pertained to the conference, including the prayers of the brethren, have found lodgment in

my soul. I am determined to leave here and live a better life, and to do some things better that I may not have done so well. I hope, brethren and

Sunday, April 8

Third Day

sisters, that all of us will have that determination. Someone said, "He who learns and learns and acts not what he knows, is like the man who plows and plows and never sows." So I hope that we can go from here and sow seeds of righteousness in our own homes and hearts and among others.

Now I pray in all humility that my brief and sketchy message may not detract from that which has been said and that I may have your sympathy and prayers in presenting what I have to say. I speak in the spirit of commendation and encouragement and not in the way of fault-finding or criticism.

I believe, my brethren and sisters, that there is a need in the world for emphasis to be given to a great principle of which the Lord has spoken many times and which his apostles, old and modern, have advocated. That is the need of our being more charitable, and I assume that need exists among us. I know that it exists with me. I do not have in mind at this moment the relief of the suffering through the giving of our substance; that is a necessary and proper principle, of course, but rather I have in mind the kind of charity that is demonstrated in being lenient and tolerant in judging others and in judging their action; the kind of charity that forgives those who accuse us wrongfully, who misinterpret our intentions; the kind of charity that is patient in the presence of those who are quick to judge us.

I have in mind the charity that impels us to be sympathetic, compassionate, and merciful, not only in times of sickness and affliction and distress, but also in times of weakness or error on the part of others.

We are taught that he that is merciful shall be rewarded in kind. The Lord has said, "Blessed are the merciful: for they shall obtain mercy." (Matt. 5:7.) I speak of the kind of charity that not only forgives but also that forgets the acts of those who trespass against us, who offend us, who hurt us. There is need of that brand of charity, if I may call it such, which causes one to refuse to speak of or to repeat unkind remarks which are said about another—even though they may be true! The more perfect one becomes,

the less he is inclined to speak of the imperfections of others.

There is need of that kind of charity that gives hope to those who are unnoticed, those who are discouraged, and the afflicted. There is need of charity that can instill into the hearts of those who have made mistakes the desire to repent and to seek forgiveness of those against whom they may have done wrong. After all, true charity is love in action. And it seems to me that the need of charity, like the need of God, is everywhere.

There is need of that type of charity which refuses to find satisfaction either in hearing or in repeating or broadcasting the reports of misfortunes that befall others, unless in so doing the unfortunate one may be benefited.

Horace Mann once said: "To pity distress is but human; to relieve it is Godlike."

There is need for the kind of charity that causes one to refuse to be a tale-bearer among the people, for, as the Apostle James taught,

If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain. (James 1:26.)

Never, in my opinion, has there been recorded a more eloquent and appealing discourse or communication on the subject of charity than that found in the first epistle of Paul to the Corinthian Saints, with which you are all well acquainted, but which I hope you will permit me to bring to you again:

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

And though I have the gift of prophecy, and understand all mysteries, and knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

Rejoiceth not in iniquity, but rejoiceth in the truth;

Beareth all things, believeth all things, hopeth all things, endureth all things.

Charity never faileth: . . .

And now abideth faith, hope, charity, these three; but the greatest of these is charity. (I Cor. 13:1-8, 13.)

At the conclusion of one of the last sessions of a general conference, back in 1902, I believe it was, President Joseph F. Smith appealed to the members of the Church in these words:

"We hope and pray that you will go from this conference to your homes feeling in your hearts and from the depths of your souls to forgive one another and never from this time forth bear malice toward another fellow creature! I do not care whether he is a member of the Church of Jesus Christ of Latter-day Saints or not, whether he is a friend or foe, whether he is good or bad. It is extremely hurtful for any man holding the priesthood, enjoying the gift of the Holy Ghost to harbor the spirit of envy or malice, or retaliation, or intolerance toward or against his fellow man. We ought to say in our hearts: 'Let God be judge between me and thee, but as for me, I will forgive!' I will say unto you, that Latter-day Saints who harbor feelings of unforgiveness in their souls are more censurable than the one who has sinned against them. Go home and dismiss envy, and hatred from your hearts; dismiss the feeling of unforgiveness; and cultivate in your souls the spirit of Christ which crieth out on the cross: 'Father, forgive them, for they know not what they do.'"

" . . . except ye have charity," Moroni said in his farewell message to the Lamanites, "ye can in nowise be saved

in the kingdom of God; neither can ye be saved in the kingdom of God if ye have not faith; neither can ye if ye have no hope." (Moroni 10:21.)

His father, Mormon, spoke of charity in these words: "But charity is the pure love of Christ, and it endureth forever; and whosoever is found possessed of it at the last day, it shall be well with him.

"Wherefore, my beloved brethren, pray unto the Father with all the energy of heart, that ye may be filled with this love, which he hath bestowed upon all who are true followers of his Son, Jesus Christ; that ye may become the sons of God; that when he shall appear we shall be like him, for we shall see him as he is; . . ." (Moroni 7:47-48.)

And in the words of Mormon, I pray, as he prayed, "that we may have this hope; that we may be purified even as he is pure," in the name of Jesus Christ, the Lord. Amen.

#### President David O. McKay:

Elder ElRay L. Christiansen, Assistant to the Twelve, has just spoken to us.

The Congregation will now join with the Choir in singing, "Praise to the Man Who Communed With Jehovah." Elder Spencer Cornwall will lead the singing.

The Choir and congregation joined in singing the hymn, "Praise to the Man Who Communed With Jehovah."

#### President David O. McKay:

Elder Clifford E. Young, Assistant to the Twelve, will be our next speaker. He will be followed by Elder Spencer W. Kimball.

### ELDER CLIFFORD E. YOUNG

#### *Assistant to the Council of the Twelve Apostles*

SOMEONE SUGGESTED in his opening prayer that this had been the most outstanding conference he had ever attended. I think we all feel that way as we come to the end of this very impressive service that has now been held for these three days. What I say this afternoon, my brethren and sisters,

I hope will not in any way detract from the sweetness of spirit that we all feel.

I desire to make a few comments, and they could be enlarged upon if time would permit, prompted by the inspired address of President McKay in the opening session of this conference in which he gave us a great ideal, an ideal of

Sunday, April 8

Third Day

what a home and our lives ought to be. I do not know how you felt about it, but after President McKay had finished, I felt in my heart that I would from now on like to be just a little kinder and a little more considerate, less impatient, less impulsive. I would like to be able to offer counsel, and I would like to be worthy to offer that counsel to our boys and girls, our youth.

I would like them to feel as we felt that in a home of a Latter-day Saint may be found the finest concepts of life, a pattern of life, that when our young people take upon themselves the responsibilities of a home, they may lay such a foundation that will ultimately give them the same type of home as President McKay so impressively portrayed to us.

As our leader spoke, he spoke authoritatively. We had that demonstrated Saturday in the impressive address of Brother Thomas E. McKay, my colleague. I have been in his home; I know the sweetness of spirit there. And he reflected yesterday in his address those high ideals and great virtues as he told of the home life from which he came. We knew again of the power of example that we have had demonstrated to us by these two of our beloved brethren.

I have a little concern for our young people. Last night I read some figures in the *Deseret News*. I want to call attention to these figures and some of the comments of the writer of the editorial. I quote from the editorial entitled "Lengthening Debt's Shadow":

"Economists and economizers—home, business and government—have reason to raise an eyebrow over the fact that the nation has posted a record increase of \$660 million debt for installment buying of goods other than autos since a year ago.

"For these types of goods, Americans are now in debt \$6¼ billions.

"This is not all they owe, either. Americans have also increased their pay-by-the-month personal loans to 5½ billions. This is a gain of \$733 millions, or 15% in the space of 12 months. . . ."

This does not include the purchasing of homes. This just refers to consumer debts.

The danger there, my brethren and sisters, as I see it, lies in our young peo-

ple undertaking obligations they cannot meet. It has always seemed to me that a young man was justified in going in debt for a home, provided that obligation did not exceed his ability to pay. A young man should not feel that when just starting out in life he should have as good a home as his father. His father probably has struggled for many years to get his home. But a young man and woman starting out should take into consideration the fact that his parents had little to start with and that they are starting from the beginning, and theirs should be a humble home. The tendency today, however, is to build and buy extravagantly, frequently beyond the ability to pay.

And that is not the only difficulty. In addition to the obligations incident to a home are the obligations incident to this consumer buying. We think we must have all of the gadgets, all of the conveniences that are advertised. They are desirable to have. They are convenient. No one would refuse a mother an electric washer, an electric dryer, a freezer, if we could afford them. No one would refuse his children television or a radio or a good car, if he could afford them. But brethren and sisters, if we are going to maintain the high standard, the spiritual standard of our homes, we must safeguard ourselves and our children against obligations that will bring sorrow and friction into the home and that will upset the high standards that we want to preserve for them.

This is the reason that I mention these things, and much more could be said about them. I have seen so many cases of sorrow and suffering incident to too much debt. It has been my experience now for over forty years to be connected with financing. I have seen young couples start out happily in life and finally bring to themselves distress, not only financially, but also spiritually and emotionally, all because their debts had reached a point where they could not pay them. They became upset, and friction and quarreling ensued, which brought about a condition in the home that is in contravention to the spirit and the ideals taught us in this conference.

I hope you will not consider it presumptuous on my part if I offer a word of caution to our young people against these practices. We should teach our

boys and girls to have honor above everything else, honor in paying their debts.

Someone in this conference spoke of bonds, not government bonds, but a bond of integrity and honor. We need to teach that to our children and to ourselves. Somewhere I read of an old Chinese practice. If a young man wanted to borrow money (I do not know how it is now) but in the days of the older civilization, if a Chinese boy wished to borrow money, he would go to the banker and tell him, "I am a son of Lu Sing. I would like to borrow a thousand dollars." And the banker, knowing the integrity of Lu Sing, would lend the boy the thousand dollars without a scratch of a pen. There was nothing but a verbal contract because the banker knew of the integrity of the family, the honor of the family, and he knew that the family would not let him down, even if the boy should fail, and rarely did the boy fail. It is a striking example of the value of one's word, and we can well adopt it in our lives—not necessarily the practice of it, but the intrinsic value of honor and integrity that our word is as good as our bond.

Young people, do not go into debt beyond your ability to pay. Let us as parents help them to avoid these pitfalls.

Now, one other thought. As President McKay spoke of the ideal home and the love of home, I thought of an ideal home back in 1820, of a boy who came into that home one spring morning to tell his father and mother of a great revelation, and the father and mother believed the boy. His brother Hyrum believed him, and his brother Alvin. Hyrum was twenty, six years older than the Prophet, and Alvin was eight years older, he being over twenty-two.

It is significant, my brethren and sisters—a fourteen-year-old boy telling his father and mother of the greatest revelation of all time since the birth of the Savior and having his parents and brothers and sisters believe him. From that time on there was loyalty and devotion in that home. The boy was to instruct his father, not in unkindness but in love, because his father believed in him, his mother believed in him. If there had been any element of fraud, if

the boy had been inclined to tell an untruth, the parents would have known it; his brothers would have detected it, and the mother, above all others, would have known it. She would not have talked about it, but she would have known it, keeping the boy's weakness wrapped up in her own soul. Mothers generally protect their children regardless of their weaknesses.

I repeat, they believed in their boy, and to me that has always been an example of a perfect home, an ideal home. Confidence, faith, love and devotion were to be exemplified throughout the life of the boy. Hyrum was to give his life as a witness of his confidence in his younger brother and the divinity of his calling. His father, too, was to suffer persecution that was to cause an early death.

You will recall the night the Angel Moroni appeared to Joseph Smith and revealed to him the sacred record from which the Book of Mormon was to be translated. In the morning, Joseph, somewhat weary, having been awake most of the night, went to the field to assist his father. "You look weary, my boy, go back to the house and rest." As he reached the edge of the field, the Angel again appeared to Joseph and instructed him to tell his father. He returned to his father in the field and rehearsed the whole matter to him. His father replied to him, "It was of God. Do as commanded by the messenger."

And there was no failure, and I submit to you, my brethren and sisters, that here we have an example of a perfect trust between father and son, an example of what should be in an ideal home. That home was a humble one, probably with candlelights, certainly no modern conveniences, but a home in which abounded love, trust, confidence, and faith, and from that faith and that home was to come the Church of Jesus Christ of Latter-day Saints.

I bear you my witness in the name of Jesus. Amen.

**President David O. McKay:**

Elder Clifford E. Young, Assistant to the Twelve, has just concluded speaking. Elder Spencer W. Kimball of the Council of the Twelve will now address us.

## ELDER SPENCER W. KIMBALL

*Of the Council of the Twelve Apostles*

**M**Y BELOVED brothers and sisters and friends: This has been a most inspirational experience in three days of general conference.

Elder Clifford E. Young has been speaking of the boy who communed with Jehovah. We all sang that song a few moments ago, "Praise to the Man Who Communed with Jehovah." I should now like to pay my devotion to that Jehovah with whom he communed, my Lord Jesus Christ. I love him with all my heart. We are coming to the close of this great gathering. For seven sessions every prayer has been made in the name of Jesus Christ. Every one of the many eloquent sermons has closed in the name of Jesus Christ. I think they have all begun with it also, sometimes unexpressed.

Mention has already been made of the meeting that was held in the temple on Thursday, prior to the beginning of this conference—a preparation meeting for all of the members of the General Authorities. It was a meeting of fasting and the Sacrament, of prayer and testimony. There were appeals unto our Heavenly Father that this great conference might touch the hearts of the many people who would listen, and as one of the concluding speakers I should like to bear witness that the Lord has answered those prayers, for it has been an inspirational conference, and our Brethren have spoken with great strength and power, and each one has inspired me.

In my files I find a description of the Savior written by one who gave his own artistic concept. I give it to you without author as it came to me:

There lives at this time in Judea a man of singular virtue whose name is Jesus, whom the barbarians esteem as a prophet; but his followers love and adore him as the offspring of God. He calls back the dead from the graves and heals all sorts of diseases with a word or a touch. He is a tall man, well shaped, an amiable and reverent aspect, his hair of a color that can hardly be matched, falling into graceful curls, waving about and very agreeably couching upon his shoulders, parted on the

crown of his head, running as a stream to the front after the fashion of the Nazarites. His forehead is high, large, imposing; his cheeks without spot or wrinkle, beautiful with a lovely red, his nose and mouth formed with exquisite symmetry; his beard, and of a color suitable to his hair, reaching below his chin and parted in the middle like a fork; his eyes, bright blue, clear and serene look innocent, dignified, manly and mature; in proportion of body most perfect and captivating, his arms and hands delectable to behold. He rebukes with majesty, counsels with mildness, and his whole address, whether in word or deed, being eloquent and grave. No man has seen him laugh, yet his manners are exceedingly pleasant, but he has wept frequently in the presence of men. He is temperate, modest, wise—a man for his extraordinary beauty and divine perfection, surpassing the children of men in every sense.

Also in the temple meeting above mentioned, President McKay read to us a paragraph describing the Master, and if I may have his permission I should like to repeat it to you:

## Description of Christ

The following epistle is said to have been taken by Napoleon from the records of Rome when he deprived that city of so many valuable manuscripts. It was written at the time and on the spot where Jesus commenced his ministry, by Publius Lentulus, Governor of Judea, to the senate of Rome, Caesar, emperor. It was the custom in those days for the governor to write home any event that transpired while he held his office.

Conscript Fathers: In these our days appeared a man named Jesus Christ, who is yet living among us, and of the Gentiles is accepted as a prophet of great truth; but his own disciples call him the son of God. He hath raised the dead and cured all manner of diseases. He is a man of stature somewhat tall and comely, with a ruddy countenance, such as the beholder may both love and fear. His hair is the color of filbert when fully ripe, plain to his ear, whence downward it is more of orient color, curling and waving on his shoulders; in the middle of his head is a seam of long hair, after the manner of the Nazarites. His forehead is plain and delicate; the face without spot or wrinkle, beautiful with a



comely red, his nose and mouth are exactly formed; his beard is the color of his hair and thick, not of any length but forked.

In reproving he is terrible; admonishing, courteous; in speaking, very modest and wise; in proportion of body, well-shaped. None have seen him laugh, many have seen him weep. A man for his surpassing beauty excelling the children of men.

Whether authentic or not I do not know, but it may stir our imaginations.

I have a little paragraph from another writer, Charles Edward Jefferson, who says,

But when we come to Jesus, we find ourselves in the presence of a man without a flaw. He was enthusiastic, blazing with enthusiasm, but he never became fanatical. He was emotional. Men could feel the throbbing of his heart, but he never became hysterical. He was imaginative, full of poetry and music, seeing pictures everywhere, throwing upon everything he touched a light that never was on land or sea, the inspiration of a poet's dream. But he never was flighty. He was practical, hard-headed, matter-of-fact, but he was never prosaic, never dull. His life always had in it the glamour of romance. He was courageous, but never reckless; prudent, but never a coward; unique, but not eccentric; sympathetic, but never sentimental. Great streams of sympathy flowed from his tender heart toward those who needed sympathy; but at the same time streams of lava glowed from the same heart to scorch and overwhelm the workers of iniquity. He was pious, but there was not a trace about him of sanctimoniousness.

That is the picture that men have of him. In my own office at home and at the Church Office Building I have rather large pictures of Jesus as he has been portrayed by artists. I appreciate them, but they do not give me the complete or acceptable picture of the Lord, and no picture I have ever seen is adequate. I can never see the Christ with my eyes open. I must close them to get my concepts of him.

The Christ of whom they spoke and whom they tried to picture was the Master as he lived on the earth among mortals. I should like now to give you another picture of the Christ as it is given by one who saw him after he was immortal, after his resurrection. I quote:

I John, who also am your brother, and companion in tribulation . . . was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, . . .

And I turned to see the voice that spake with me. And being turned, I saw. . . .

One like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

. . . and his countenance was as the sun shinch in his strength.

And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; . . .

Write the things which thou hast seen, . . . (Rev. 1:9-19.)

I think of the Lord as he walked through Galilee and Palestine. I realize that he must have become tired and hungry and weary and thirsty, but he was ever patient. He was loving; he was kind. It seems that though it was necessary at times to rebuke people, he did what he told us in the modern revelations to do, he reproved then showed forth afterwards an increase of love toward him he had reproved (see D & C 121:43) —he had his arm around them, too. O how I love him for his tenderness—so forgiving, so kind.

I think of him on the cross during his great agony. He was thinking of his sweet mother down beneath him. He was tender and kind as he said to John, "Behold thy mother," and to his mother, "Woman, behold thy son!" (See John 19:26-27.) And from that hour that disciple took her into his own home.

I think of his kindness when proud and loving mothers so wanted their children to have a sight of the Master, to touch the hem of his garment, and they were pushed away—(I think of that incident at the conclusion of nearly

Sunday, April 8

Third Day

every session of conference as we go out the back door and people crowd around to just see and speak to Christ's modern prophet—) and he said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." (Mark 10:14.)

I think of the Christ who came in our own day to the Prophet Joseph Smith and his associate in the Kirtland Temple.

The veil was taken from our minds, and the eyes of our understanding were opened.

We saw the Lord standing upon the breastwork of the pulpit, before us; and under his feet was paved work of pure gold, in color like amber.

His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing waters, even the voice of Jehovah, saying:

I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father. (D & C 110:1-4.)

Several have said no one ever saw Him laugh; however, I can imagine the Lord Jesus Christ smiling as he looked upon his people in their devotion. This great conference—with its thirty-one thousand men and boys holding the Holy Priesthood, in attendance at one meeting; with its tens of thousands who have come long distances to listen and to worship together, and to hear the word of that Lord Jesus Christ—must have pleased him greatly.

I think he smiles when he looks upon this his prophet, President David O. McKay, who gives such inspired leadership to his people, who is so close to him, who hears his word, and who receives his revelations. I think the Lord Jesus Christ is smiling when he looks into the homes of this people and sees them on their knees in family prayer night and morning, the children participating also. I think he smiles when he sees young husbands and wives, and older ones, with deep affection for each other, who continue their courtship as our prophet has said, who continue to love each other with all their souls until the day they die and then accentuate it through eternity.

I think he is pleased with the families which sacrifice and share, like the fam-

ily I visited a week ago and with whom I had lunch. There were ten wonderful children in one family—all happy together, and working all their problems out together, sharing all their limited assets together! I think the Lord Jesus Christ is smiling when he looks down and sees more than four thousand men this past year—four thousand men with some of their wives and some of their children who were inactive a year ago, but today are happy in the kingdom, many of whom have been to the holy temple of God and had their endowments and their sealings, and who with tears of gratitude thank the Lord for his program.

I think I see tears of joy in his eyes and a smile on his lips as he sees the twenty-one thousand new souls who have come unto him this year, who have professed his name, who have gone into the waters of baptism, and I think he loves those who helped to convert them also.

I see him smile as he sees his numerous people on their knees in repentance, changing their lives, making them brighter and cleaner, and more like their Heavenly Father and their Brother, Jesus Christ.

I think he is pleased and smiles as he sees youth as they organize their lives and protect and fortify themselves against the errors of the day. I think he is first grieved, and then perhaps pleased, when he sees, as he must have done a few days ago in my office, a young couple who had made serious error and were now on their knees together with their hands tightly clasped together. There must have been joy in his smile when he saw into their souls and saw that they were making the adjustment, as their tears bathed my hand which I had tenderly placed on theirs.

Oh, I love the Lord Jesus Christ. I hope that I can show to him and manifest my sincerity and devotion. I want to live close to him. I want to be like him, and I pray that the Lord will help all of us that we may so be as he said to his Nephite disciples, "Therefore, what manner of men ought ye to be?" and he answered his own question by saying, "Even as I am," (3 Nephi 27:27) and so, as Elder ElRay L. Christiansen

said, I go from this conference determined to live even closer to my Heavenly Father and his Son Jesus Christ than I have ever lived before. And I

pray this in his name—in the name of him whom I love, adore, and worship, in the name of our Lord and Savior and Redeemer, Jesus Christ. Amen.

## PRESIDENT DAVID O. McKAY

**T**HE FIRST SPEAKER of this session, Elder Lee, referred to the "shortest designated highway in the State," and that shortest highway leads to the penitentiary. His excellent discourse and the inspirational discourses of the other brethren who have followed him have inspired us all. The spirit of the Lord is here, and what I am going to say in a few words I hope will be in harmony with the spirit of those addresses.

That reference to the highway reminded me of something to which we should have called the attention of 31,000 men of the priesthood last evening. But now I am glad that I overlooked it, for here is a better time and place, I think, to mention it. It refers to a number of young people who get on that shortest of highways. For several years we have asked the bishops to help us to protect them from getting on that highway. For a while we received help, and then that help practically ceased. There are two members of the Council of the Twelve appointed to receive your suggestions and recommendations, but these two members are helpless without your suggestions.

In brief, many of our young girls, particularly, and not a few of our young boys, leave their homes, with the consent of parents, sometimes without the consent, and they come to larger centers in hopes of bettering their financial conditions, probably social conditions; and without proper guidance, without help, not a few get on that one-way road. And so we have asked that whenever one of those girls or one of the boys leaves home to come to the city, the bishop will send word to Elder Spencer W. Kimball or Elder Mark E. Petersen giving the home town address, and, if possible, the address of the boy or girl in Salt Lake City, Ogden, or some other center.

The ward teachers should know the name of that boy and the name of that girl, for it is his duty "to watch over

the church always, to be with and strengthen them." (D & C 20:53.) If the teacher will notify the bishop that one of the members of his district is leaving home, and the bishop will inform the committee of the Twelve of the fact, safeguards can be put around the young person. They are not bad boys or bad girls, intrinsically, but there are traps into which they may fall here and be caught in sin, as we have heard. Bishops, will you please do that? Ward teachers throughout the Church, will you please watch over the Church always—over those who are sick, those who need your help, and particularly some of these discouraged young people?

I think the thought that I am trying to get over is well expressed by that poem which the Presiding Bishopric has put into the hands of the lesser priesthood of the Church. It is as follows:

"He stood at the crossroads all alone  
The sunlight in his face;  
He had no thought for the world unknown,  
He was set for a manly race.  
But the roads stretched east and the roads stretched west,  
And the lad knew not which road was best.  
So he chose the road that led him down,  
And he lost the race and the victor's crown.  
He was caught at last in an angry snare,  
Because no one stood at the crossroads there  
To show him the better road.

"Another day at the selfsame place,  
A boy with high hopes stood,  
He too was set for a manly race,  
He too was seeking the things that were good,  
But one was there who the roads did know  
And that one showed him which way to go.

Sunday, April 8

Third Day

So he turned from the road that would lead him down,  
And he won the race and the victor's crown.

He walks today the highway fair  
Because one stood at the crossroads there

To show him the better way."

We are just reminding you bishops of this safeguard. How effective the protection or guidance, though, depends upon you, and more upon the ward teacher.

As this conference draws to a close, my heart is full of appreciation. This has been a great conference. Do you know how many have contributed to its success? I want to point out a few even at the risk of omitting merited names.

I have mentioned those who beforehand wished to make attractive and beautiful the rostrum and express their love in flowers. Again we mention them.

Throughout the sessions we have expressed our gratitude to the radio stations and television stations, making it possible for tens of thousands to hear the message of the gospel from these leaders, and how impressively, eloquently they have given their messages.

We have said "thank you" to the members of the choirs, but let me mention them again: The Brigham Young University choruses, with Brother Ralph Woodward and Brother Crawford Gates conducting. Those young people—you will never forget that picture—filling the seats of the choir and overflowing into the galleries, young people with high hopes, young people with faith, young people of purity. We appreciate what they did.

And even more impressive, if that could be, our Singing Mothers! I cannot mention the name "mother" without being overcome with emotion. Those mothers who furnished that singing were the mothers of 1600 children! Even their title, "Singing Mothers," tells a story of sacrifice, a story of love, a story of home. No wonder they could sing the songs of Zion so inspirationally under the masterful leadership of Sister Florence Jepperson Madsen.

Then there was the Reno Latter-day

Saints male chorus under Ladd R. Cropper, director—whose singing inspired 31,000 members of the priesthood last night. We thank them.

And today the Tabernacle Choir, singing the songs which inspired thousands in Europe. And when they sing the closing song, try to picture yourself listening to them in London or in Glasgow or Paris, Switzerland, Holland, or East Germany, and see those audiences filled with enthusiasm, inspired, as this wonderful choir sang, "Come, Come, Ye Saints." It is said that our "echoes roll from soul to soul, and go forever and forever." Well, the echoes of those choruses are rolling in the souls of thousands over in Europe and will continue so to do for a long time to come. To Director Cornwall and the organists we again express appreciation.

Not many of you, I think, have noticed how attentive, how considerate, how prompt have been the ushers under the direction of Bishop Isaacson. They have spent hours here since conference began—during meeting, between sessions—from morning till night. We extend to you ushers thanks for your courtesy, consideration, and the very excellent way in which you have directed the affairs put into your hands.

I have often spoken about the attention given by our police department. I do not know that they have ever rendered greater service than they have throughout this conference. You who have had to travel around this block have noticed three of our policemen, courteously watching to see that no accident occurs: here on the south gate two men; at the west gate another; out at the north gate another; and others at crowded intersections throughout the city. To the mayor and city council, chief of police, and to all the members of that force we say "thank you" this day. To the Red Cross who have been here faithfully to render any help to those in need, to the fire department, members of which have stood on guard in case of some accident, to the reporters who have reported the exercises so efficiently and accurately—to all of you, we express sincere appreciation.

Now I should like to express appreciation for a group of workers not connected directly with this conference but

who are energetically contributing to the advancement of the work of the Lord: the volunteer labor missionaries who are down in New Zealand, down in Hawaii, who will be in Mexico and other places where schools and temples are being built; we should like them to know that we have them in mind and that they have our blessing, able businessmen, skilled in carpentry, cement work, steel work. Not many in the Church know what they are doing. But it is a great force of skilled workmen contributing to the upbuilding of the kingdom of God.

And we shall mention, too, the young men who accept one-year, two-year mission calls to lay bricks, or to drive trucks, repair machinery, etc. Young men, we appreciate what you are doing. It is a great school for you, and you learn much even while you contribute your time and effort.

Finally, I wish to express gratitude to my beloved associates, the General Authorities, who so kindly and considerately made mention of my half century of service in the Council of the Twelve. It was most gracious of you to express your congratulations and particularly your loyalty. The words coming from your hearts as they did touched me deeply.

Next to the affection we have for our home and loved ones, we prize the loyalty of friends, but even more precious is the true feeling of brotherhood in Christ. This choicest of all blessings in human association in the Church has been most manifest during this conference ever since our meeting referred to by Brother Kimball of the General Authorities in the house of the Lord last Thursday morning, and as expressed throughout this conference. Truly, we can sense more clearly than ever what John the apostle had in mind when he wrote, "We know that we have passed from death unto life, because we love the brethren." (1 John 3:14.) And I wish to tell you auxiliary workers and you members in the priesthood quorums of stakes and wards, that the brethren love you just that way.

And what the Primary is doing—you could see by the reports of the great convention, and the high percentage of children that they have in attendance

at their weekly meetings—they are doing just what you brethren have asked them to do. The Young Women's Mutual Improvement Association has enrolled every girl in the Church. They will help you teachers—your local Young Women's Association and its officers—to find out when one of the girls is moving to another place, and they will be there to welcome them and to try to help them. The Young Men's Mutual Improvement Association in their competitive games, in their cultural, inspirational meetings—what a wonderful work they are doing! So, also, the great Sunday School cause, and our mothers in Relief Society—where in all the world can you find so many groups working so efficiently—helps in government, as guides to your children—as you find in the Church of Jesus Christ!

We are not boasting; we are just stating facts. We might not say it to you officers of these auxiliaries, but we love you, and in our hearts are prayers for your success. And the priesthood quorums, the deacons and the Aaronic Priesthood, the teachers and the priests—there again, every one enrolled, an opportunity for every boy to be active; instead of having the gang-spirit, where the members try to destroy or to interfere with the ease and comfort of others, we have them active and rendering service to others. And that means, as President Clark stated, over a hundred thousand of them, and the Presiding Bishopric bringing in the Senior Aaronic members; then the Melchizedek, the elders, seventies, and high priests—there is where we touch our home life.

There are three parables to which I shall refer and close, all relating to lost ones. What I have said relates to preventing them from getting on the highway that leads to the detention home or to the penitentiary. Christ gave three parables which you will find in the 15th chapter of Luke. One is the parable of the Lost Sheep which wandered away from the flock; the second was the loss of one of Ten Pieces of Silver by a housewife; and the third was the Prodigal Son.

The first referred to one that just simply wandered because it wanted to seek the best in sustenance of life; there

Sunday, April 8

Third Day

was no sin involved. It became so engrossed in its own welfare that it wandered away from the flock.

The second was largely due to carelessness, neglect; and the third was a determination to an abandonment to a life of indulgence and sin.

Now you will find many in the Church of these boys and girls who drift from the Church because of other interests. They are not bad boys. Find them, bring them back into activity in the fold.

In the second parable, the parents, through carelessness, let the girls go, or the girls defy parental interference or authority. Often the boys start out with wrong companions. You know how to deal with them—get them, too, into activity.

The third, the prodigal son or the prodigal girl who goes down the line, who refuses the invitation to come back, refuses to enter into the activity of the Church—such a one, as did the prodigal son, will go, I suppose, until he comes to himself and then, as President Richards so eloquently expressed today, the spirit of repentance and the spirit of forgiveness will be operative.

Brethren and sisters, may our Heavenly Father sanctify the instructions, admonitions, and testimonies that we have heard throughout this great and memorable conference. May he fill our hearts with love for one another in the true brotherhood of Christ. May that love in our homes, in our groups, in priesthood, and in the auxiliaries radiate so effectively that others seeing our good lives may be led to glorify our Father in heaven, I pray, in the name of Jesus Christ. Amen.

### President David O. McKay:

The Choir will now sing "Come, Come, Ye Saints," as they sang it throughout Europe. Following the singing, the closing prayer will be offered by Elder Samuel Ross Fox, Sr., president of South Salt Lake Stake, after which this Conference will be adjourned for six months.

The Tabernacle Choir sang the hymn, "Come, Come, Ye Saints."

### President David O. McKay:

The Deseret Sunday School Conference will convene in the Salt Lake Tabernacle tonight at 7:00 o'clock. Sunday School workers are expected to be in attendance, and all others are invited.

Now we shall have the benediction by Elder Samuel Ross Fox, and this Conference will stand adjourned.

Elder Samuel Ross Fox, president of the South Salt Lake Stake, offered the benediction.

Conference adjourned sine die.

The congregational singing was conducted by J. Spencer Cornwall and Richard P. Condie, Conductor and Assistant Conductor, respectively, of the Tabernacle Choir.

The choral music for the Friday sessions was furnished by the Brigham Young University Combined Choruses, with Ralph Woodward conducting at the morning meeting, and Crawford Gates at the afternoon meeting.

The Relief Society Singing Mothers of the Pioneer, Salt Lake and Sugar House Regions and the Davis, Layton and North Davis Stakes, furnished music for the Saturday morning and afternoon sessions, with Sister Florence Jepsen Madsen conducting.

At the General Priesthood meeting Saturday evening, the Reno Latter-day Saints Male Chorus furnished musical numbers, the director being Ladd R. Cropper.

J. Spencer Cornwall directed the singing of the Tabernacle Choir at the Sunday sessions, and also the Church of the Air and the Tabernacle Choir and Organ broadcasts.

Accompaniments and interludes on the organ were played by Alexander Schreiner, Frank W. Asper and Roy M. Darley.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON  
Clerk of the Conference

## CHURCH OF THE AIR

Columbia Broadcasting Company's *Church of the Air* was presented at 8:00 a.m., Sunday, April 8, 1956. The program was as follows:

The Tabernacle Choir, under the direction of J. Spencer Cornwall, furnished the music for this service, with Alexander Schreiner at the organ. Richard L. Evans was the announcer.

Music: Organ and humming choir: "Sweet is the Work."

**Announcer:** The *Church of the Air* is presented by CBS Radio so that clergymen of many faiths may speak to a nationwide congregation. Today's program, in connection with the Annual General Conference of the Church of Jesus Christ of Latter-day Saints, comes to you transcribed from the Mormon Tabernacle on Temple Square, through the facilities of Station KSL in Salt Lake City, Utah. Our speaker is Elder Joseph Fielding Smith, President of the Council of Twelve Apostles of the Church of Jesus Christ of Latter-day Saints. Music is by the Tabernacle Choir directed by J. Spencer Cornwall, with Alexander Schreiner at the organ.

The Tabernacle Choir opens this

service today with two hymn melodies by George Careless: the first, with words by John Jaques: "Softly Beams the Sacred Dawning. . . . Swiftly flee the clouds of darkness, Speedily the mists retire; Nature's universal blackness is consumed by heav'nly fire."

And the second with the words of Eliza R. Snow: "Though Deep'ning Trials Throng Your Way, Press on, ye Saints of God! Ere long the resurrection day will spread its life and truth abroad. Lift up your hearts in praise to God; Let your rejoicing never cease; Though tribulations rage abroad, Christ says, 'In me ye shall have peace.'"

(The Choir sang: "Softly Beams the Sacred Dawning," — Careless; and "Though Deep'ning Trials." — Careless.)

**Announcer:** We shall now hear on this *Church of the Air* service President Joseph Fielding Smith, Author, Church Historian and President of the Council of Twelve Apostles of the Church of Jesus Christ of Latter-day Saints. President Smith has titled today's talk: "Significance of the Atonement."

### PRESIDENT JOSEPH FIELDING SMITH

#### *Of the Council of the Twelve Apostles*

**A**T THIS season of the year the attention of Christians everywhere is centered on the resurrection of our Lord Jesus Christ. It is well that it is so; for this is the most important event that ever occurred in our fallen world. When Adam and Eve were placed in the Garden of Eden, there was no death. It was by the violation of a commandment that brought mortality and death upon them. The Lord said to them:

"... Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (Genesis 2:16, 17.)

After they had eaten the Lord cursed the ground for their sakes and said:

"In the sweat of thy face shalt thou

eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." (Genesis 3:19.)

This mortal death we have inherited, and it is decreed that every soul shall die. However, it is not the purpose of the Lord that this condition shall endure forever. Justice demanded that the broken law should be repaired. Death was not to gain the victory. Mankind were not to be forced to partake of everlasting destruction from which there could be no relief. Knowing what Adam would do, the Lord has prepared the way for man's escape from this awful fate. To bring this restoration it was necessary that there could be an infinite atonement that would repair the broken law. It would have been Adam's place to pay the penalty

for his transgression; but Adam had placed himself beyond the power by which such an atonement could come. Death had gained a victory over him and likewise over his posterity.

Therefore it became necessary that one who was without sin and free from the power of death, and yet with the power to die, should come to make the sacrifice and redeem mankind from the grave and likewise grant them power of remission of their sins. To fulfill this mission the Son of God was chosen and sent into the world to pay the debt. Peter bears record of this wherein he declared:

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversations received by tradition from your fathers: But with the precious blood of Christ, as of a lamb without blemish and without spot;

"Who verily was foreordained before the foundation of the world, but was manifest in these times for you." (1 Peter 1:18-20.)

Likewise the angel revealed to John in his glorious vision:

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." (Rev. 13:8.)

Paul, in writing to the Church in Corinth taught the atonement of Jesus Christ and the redemption from the grave. Said he:

"If in this life only we have hope in Christ, we are of all men most miserable.

"But now is Christ risen from the dead, and became the first fruits of them that slept.

"For since by man came death, by man came also the resurrection of the dead.

"For as in Adam all die, even so in Christ shall all be made alive.

"But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

"Then cometh the end, when he shall have delivered up the kingdom of God, even the Father; when he shall have put down all rule and all authority and power.

"For he must reign till he hath put all enemies under his feet.

"The last enemy that shall be destroyed is death.

"For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.

"And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." (1 Cor. 15:19-38.)

Jesus proclaimed himself to be the "resurrection and the life," (John 11:25) and to the Jews he said:

"For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. \* \* \*

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.

"Verily, verily, I say unto you. The hour is coming and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

"For as the Father hath life in himself; so hath he given to the Son to have life in himself;

"And hath given him authority to execute judgment also, because he is the Son of man.

"Marvel not at this: For the hour is coming, in the which all that are in the graves shall hear his voice,

"And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5:21, 24-29.)

Again he said to the Jews:

"Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matt. 20:28.)

There is not a more beautiful saying in the Bible than these words of Jesus:

"And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up;

"That whosoever believeth in him should not perish, but have eternal life.

"For God so loved the world, that



he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

"He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

"For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

"But he that doeth truth cometh to the light that his deeds may be made manifest, that they are wrought in God." (John 3:14-21.)

The atonement by which men are redeemed, was made by one without blemish and without spot. He had to be one who had life in himself, and therefore all power over death. No mortal man could make the atonement. Moreover, the atonement had to be made by the shedding of blood, for blood is the vitalizing force of the mortal body. Therefore the Lord said to ancient Israel:

"And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth my manner of blood: I will even set my face against that soul that eateth blood, and will cut him off from among the people.

"For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." (Lev. 17:10-11.)

In Hebrews it is also written:

"And almost all things are by the law purged with blood; and without shedding of blood is no remission." (Hebrews 9:22.)

The Scriptures are replete with passages teaching us that there could be no remission of sins without the shedding of the blood of Jesus Christ. He, when with his apostles at the feast of the last Passover, broke and blessed bread and gave it to them to eat; like-

wise he blessed the wine and gave it to them to drink, saying:

"For this is my blood of the testament, which is shed for many for the remission of sins." (Matt. 26:28.)

Again to his disciples he said:

"I am the good shepherd, and know my sheep, and am known of mine.

"As the Father knoweth me, even so know I the Father, and I lay down my life for the sheep. \* \* \*

"Therefore doth my Father love me, because I lay down my life that I might take it again.

"No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." (John 10:14, 15, 17, 18.)

We learn then from these passages that the atonement is universal in its application. And every creature will benefit by it. First, there is a universal redemption from death. It is unconditional. The children of Adam had no agency in the transgression of their first parents, therefore they are not required to exercise any agency in their redemption from its penalty. They are redeemed from death, without faith, repentance, baptism, or any other act, either of mind or of body. These are the dead who have broken the covenants, violated the commandments and who loved darkness rather than light.

The other salvation is that which is given to the righteous, those who confess repentance and a willingness to obey the commandments of God. These are they of whom the Savior spoke, who have "everlasting life," and shall not come into condemnation; but have "passed from death unto life," which life is to dwell in eternal glory.

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books according to their works.

"And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works." (Rev. 20:12-13.)

(The Choir sang: "I Need Thee Every Hour.")

**Announcer:** "Our Father which art in heaven, Hallow'd be Thy Name. Thy kingdom come, thy will be done in earth as it is in heav'n." The Tabernacle Choir closes this service from Temple Square with "The Lord's Prayer," music by B. Cecil Gates.

(The Choir sang: "The Lord's Prayer."—Gates.)

Music: Organ and humming choir: "Sweet is the Work."

**Announcer:** You have been attending CBS Radio's *Church of the Air*. Today's service, in connection with the Annual General Conference of the Church of Jesus Christ of Latter-day Saints, came to you transcribed from the Mormon Tabernacle on Temple Square through the facilities of Station KSL in Salt Lake City, Utah. Our speaker was Elder Joseph Fielding Smith, President of the Council of Twelve Apostles of the Church of Jesus Christ of Latter-day Saints. Music was by the Tabernacle Choir under the direction of J. Spencer Cornwall. Alexander Schreiner was at the organ.

#### SALT LAKE TABERNACLE CHOIR AND ORGAN BROADCAST

The following broadcast, written and announced by Richard L. Evans, and originating with Station KSL, Salt Lake City, was presented from 9:30 to 10:00 a.m. Sunday, April 8, 1956, through the courtesy and facilities of the Columbia Broadcasting System's network, throughout the United States. The broadcast was as follows:

(The organ played "As the Dew from Heaven Distilling," and on signal the Choir and organ broke into the hymn, "Gently Raise The Sacred Strain," singing the words to the end of the second line, and humming to end of verse for announcer's background.)

**Announcer:** Once more we welcome you within these walls with music and the spoken word from the Crossroads of the West.

The CBS Radio Network and its affiliated stations bring you at this hour another presentation from Temple Square in Salt Lake City, with J. Spencer Cornwall conducting the Tabernacle

Choir, Alexander Schreiner, Tabernacle Organist and the spoken word by Richard Evans.

First sung by the Choir is Philip James' choral setting of a theme from Franz Liszt: "Ave Verum" "Jesu, Word of God Incarnate."

(The Choir sang: "Ave Verum."—Liszt.)

**Announcer:** Alexander Schreiner turns first today to the quiet meditative quality of a study in pastel harmonies by Leo Sowerby—a study called: "Carillon."

(Organ selection: "Carillon."—Sowerby.)

**Announcer:** The Tabernacle Choir next sings a sacred song from the 17th century—with a theme by Johann Cruger as harmonized by Bach: "Jesu, Priceless Treasure."

(The Choir sang: "Jesu, Priceless Treasure."—Bach.)

**Announcer:** With the women's voices of the Choir we turn to Ernest Charles' thoughtful writing of the ever restless moving, of the inconstant clouds: "Clouds adrift in the summer sky, resemble life as they wander by. Whence they come and whither they go, we often wonder but never know . . . Part of the infinite shall we say, part of the moment we call today."

(The Women's Chorus of the Choir sang: "Clouds."—Charles.)

**Announcer:**

Last week we talked of the reality of the resurrection and of man's immortality. Scripture and reason and revelation, as well as the very awareness within us, all attest to man's eternal continuance. Since this is so, since men are immortal, how should we best use our time, what should we most try to acquire? The answer to this calls for another question: What can we take with us when we leave this life; what can we take with us into eternity?—the reward of our works; the love of loved ones; memory; the knowledge of truth; intelligence; our own indestructible identity—and the power to progress. Since this is so, what men learn, what they think, what they know, how they live, what they are inside themselves, is of everlasting importance. And this places a premium on the pursuit of knowledge, on the love of learning, on

acquiring true and timeless things within ourselves. This places less of a premium on mere things, and more on what we could carry with us—anywhere—wherever we went—even if we had to flee for our lives—even if we lost our lives. This places a premium on learning, not as narrowly defined, not merely as academic credits and credentials, but learning in the largest, sincerest sense, with the assurance that “whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.”<sup>1</sup> This places an obligation upon us to improve our minds, to feed our souls, to seek, and never to be smugly satisfied, and never to starve the spirit, and never to pursue the search along too narrow lines—but to feed each side of ourselves and acquire acquaintance with great truths, great books, great minds, great men; with scripture and with things of the spirit, as well as the tangible physical factors—in short to seek out everything “. . . virtuous, lovely, or of good report or praiseworthy . . .”<sup>2</sup>—to seek knowledge, truth, and understanding for the present and for everlasting life, for “The Glory of God is intelligence . . .”<sup>3</sup>—and intelligence leads to light and truth, and to the love of light and truth. All this makes learning and the sincere love of learning, the love of truth and light, not only an opportunity but an obligation.

(Organ Selection: “Ye Children of Our God.”—Careless.)

<sup>1</sup>Doctrine & Covenants, 130:18.

<sup>2</sup>13th Article of Faith.

<sup>3</sup>Doctrine & Covenants, 93:36.

*Announcer:* With Alexander Schreiner at the organ, we have heard one of the hymn melodies of George Careless: “Ye Children of our God, Ye Saints of latter days, Surround the table of our Lord, and join to sing his praise.”

And now from the Viking legends of the Northland, we hear Grieg’s song of Olav Trygvason who boldly sailed the northern seas in search of virgin shores—of Olav Trygvason who failed to find harbor, and faced the loss of life—but who found himself; and faith, and God, and much more than the material and perishable things for which he first set out to search. The men’s chorus of the Choir sings in closing Grieg’s stirring song of “Discovery.”

(The Men’s Chorus of the Choir sang: “Discovery.”—Grieg.)

*Announcer:* Once more we leave you within the shadows of the everlasting hills. May peace be with you, this day—and always.

This concludes the 1390th presentation, continuing the 27th year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS Radio and its affiliated stations, originating with Radio Station KSL in Salt Lake City.

J. Spencer Cornwall conducted the Tabernacle Choir with its three hundred seventy-five voices. Alexander Schreiner was at the organ. The spoken word by Richard Evans.

In another seven days, at this same hour, music and the spoken word will be heard once more from the Crossroads of the West.

# Index

	<i>Page</i>
Anderson, Elder Joseph .....	19
Authorities and Officers Present .....	1
Authorities and Officers Sustained .....	26
Bennion, Elder Adam S. ....	40
Brown, Elder Hugh B. ....	103
Buehner, Bishop Carl W. ....	66
Changes in Church Officers, Stake, Ward, and Branch Organizations .....	19
Choir and Organ Broadcast .....	128
Christiansen, Elder ElRay L. ....	113
Church of the Air .....	125
Church Auditing Committee Report .....	26
Clark, President J. Reuben, Jr. ....	38
Clark, President J. Reuben, Jr. ....	26
(Presentation of General Authorities and Officers)	
Clark, President J. Reuben, Jr. ....	81
(General Priesthood Meeting)	
Evans, Elder Richard L. ....	43
Evans, Elder Richard L. ....	128
(Choir and Organ Broadcast)	
Financial and Statistical Report .....	23
First Day—Morning Meeting .....	3
First Day—Afternoon Meeting .....	19
General Authorities and Officers Present .....	1
General Authorities, Officers and Auxiliary Officers Sustained .....	26
General Priesthood Meeting .....	74
Hanks, Elder Marion D. ....	98
Hunter, Elder Milton R. ....	48
Isaacson, Bishop Thorpe B. ....	47
Ivins, Elder Antoine R. ....	100
Kimball, Elder Spencer W. ....	118
Kirkham, Elder Oscar A. ....	17
Lee, Elder Harold B. ....	107
Longden, Elder John .....	45
McConkie, Elder Bruce R. ....	64
McKay, President David O. ....	4
(Opening Address)	
McKay, President David O. ....	85
(General Priesthood Meeting)	
McKay, President David O. ....	121
(Closing Address)	
McKay, President David O. ....	3, 4, 10, 13, 16, 18, 19, 26, 29, 31, 34, 36, 37, 38, 40, 43, 45, 47, 48, 53, 54, 58, 59, 63, 64, 66, 68, 73, 74, 75, 79, 81, 83, 85, 87, 88, 89, 94, 98, 100, 102, 106, 107, 111, 113, 115, 117, 121, 124.
McKay, Elder Thomas E. ....	29

	<i>Page</i>
Morris, Elder George Q. ....	111
Moyle, Elder Henry D. ....	59
Obituaries .....	22
Petersen, Elder Mark E. ....	75
(General Priesthood Meeting)	
Presentation of General Authorities and Officers .....	26
Priesthood Meeting, General .....	74
Richards, Elder LeGrand .....	94
Richards, President Stephen L. ....	83
(General Priesthood Meeting)	
Richards, President Stephen L. ....	89
Romney, Elder Marion G. ....	68
Second Day—Morning Meeting .....	37
Second Day—Afternoon Meeting .....	53
Sill, Elder Sterling W. ....	13
Smith, Elder Eldred G. ....	34
Smith, President Joseph Fielding .....	58
Smith, President Joseph Fielding .....	125
(Church of the Air)	
Sonne, Elder Alma .....	63
Stapley, Elder Delbert L. ....	54
Statistical and Financial Report .....	23
Sustaining of General Authorities, Officers and Auxiliary Officers .....	26
Tabernacle Choir and Organ Broadcast .....	128
Third Day—Morning Meeting .....	88
Third Day—Afternoon Meeting .....	107
Wirthlin, Bishop Joseph L. ....	10
Young, Elder Clifford E. ....	115
Young, Elder Levi Edgar .....	32
Young, Elder S. Dilworth .....	79
(General Priesthood Meeting)	





